Summer Directory Number

CHURCH MANAGEMENT

In This Issue

Review of Religion 1951-52

Religion in the British Isles

Fifty-Two Sermons with Worship Outlines
(One for Each Week of the Year)

Six Sermons on Family Life

Self-Help in Nervous Difficulties

Promotion Day Program of Flowers

Ministers' Number One Emotional Hazard

Recommended Music for Organ and Choir

Handbook of Dedications

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Vital Statistics — Book Reviews — Executive and Liturgical Calendar — Effective Hospital Ministry — Protestant Trade Directory

Many Others

VOLUME XXVIII
NUMBER TEN
JULY, 1952

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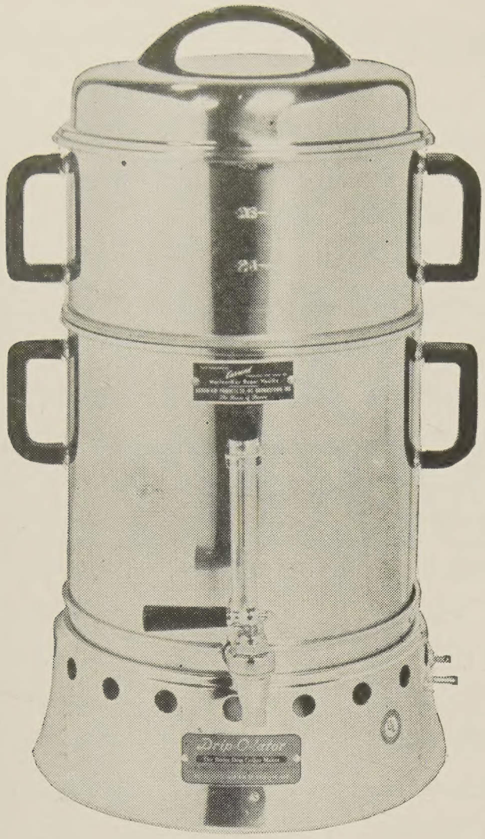

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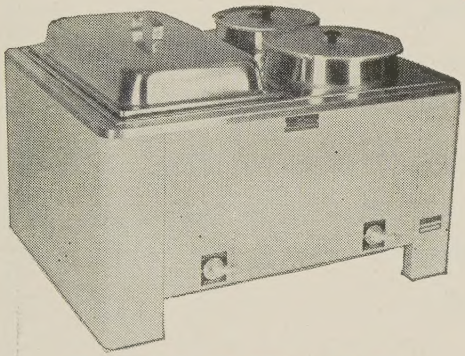

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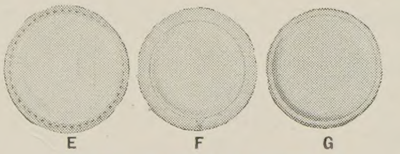

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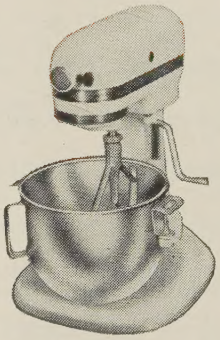

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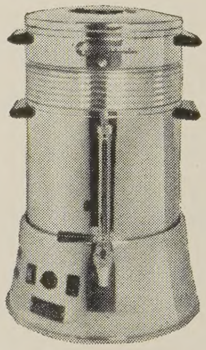

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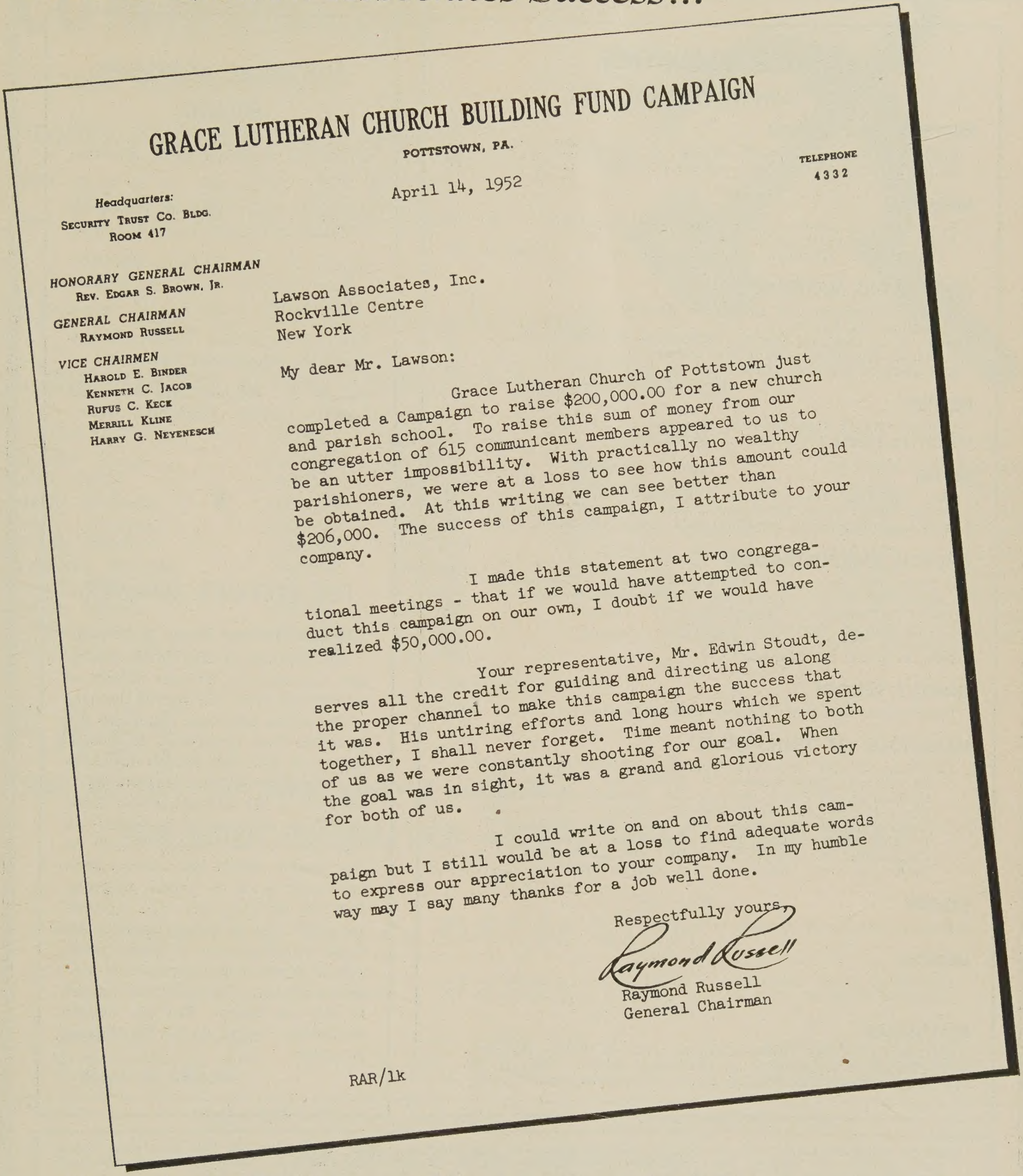

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April 14, 1952

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I made this statement at two congregational meetings - that if we would have attempted to conduct this campaign on our own, I doubt if we would have realized $50,000.00.

Your representative, Mr. Edwin Stoudt, deserves all the credit for guiding and directing us along the proper channel to make this campaign the success that it was. His untiring efforts and long hours which we spent together, I shall never forget. Time meant nothing to both of us as we were constantly shooting for our goal. When the goal was in sight, it was a grand and glorious victory for both of us.

I could write on and on about this campaign but I still would be at a loss to find adequate words to express our appreciation to your company. In my humble way may I say many thanks for a job well done.

Respectfully yours,

Raymond Russell

Raymond Russell
General Chairman

RAR/lk

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THE EDITOR'S DRAWER

Church Interest Turns to Africa

The meeting of the North American Assembly on African Affairs at Springfield, Ohio, has turned the eyes of the entire American church on the so-called Dark Continent. Representatives of state and church discussed the complex situation, mostly as it concerns South and Southwest Africa. There is going to be trouble in that part of the world. It will be the trouble which has always been necessary prior to social progress. It is the old story of white supremacy over the so-called inferior nations. A rising wave of black leadership is demanding expression in religion and state. The political outlook is not too happy. But the church leadership seems to be for human progress.

William H. Leach

TERMS OF SUBSCRIPTION—Price per copy, 30 cents, except the July issue which is 60 cents. Subscription One Year $3.00 where United States domestic rate applies. Two Years, $5.00. Foreign countries, 50 cents per year additional. Canada, 25 cents additional. University Microfilms, Ann Arbor, Michigan, is the licensed distributor of microfilmed copies of annual volumes.

CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

CHURCH MANAGEMENT is published monthly except August by Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio. President, William H. Leach; vice president, John K. Leach; secretary, Paul R. Roehm; treasurer, Mrs. Lucille B. Tweedle. Publisher, William H. Leach.

Entered as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the act of March 3, 1879.
Printed in Cleveland, Ohio, U. S. A., by The Independent Press, 2212 Superior Avenue

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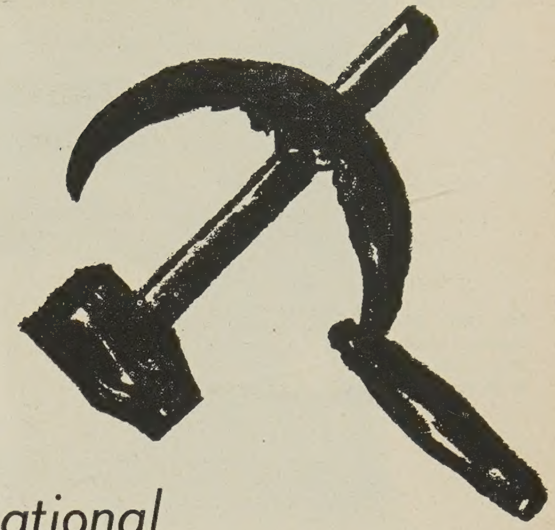

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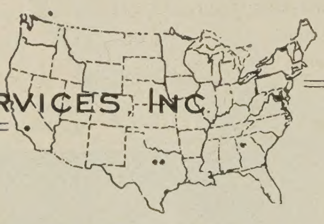

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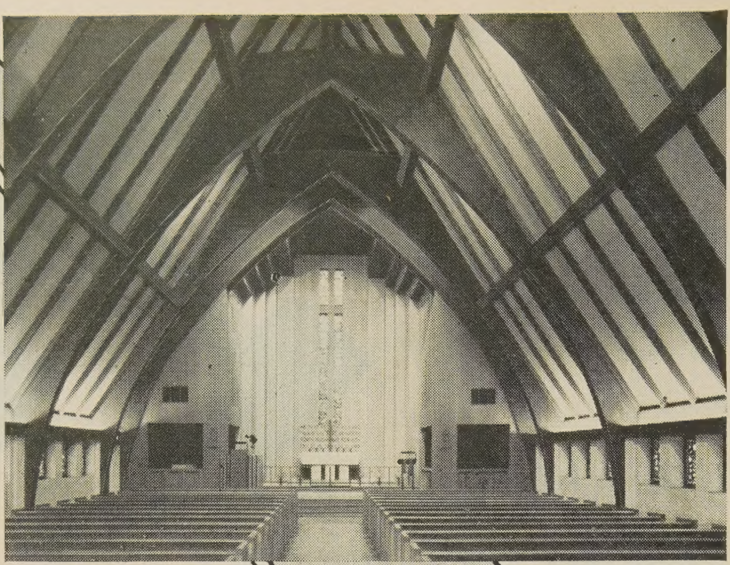

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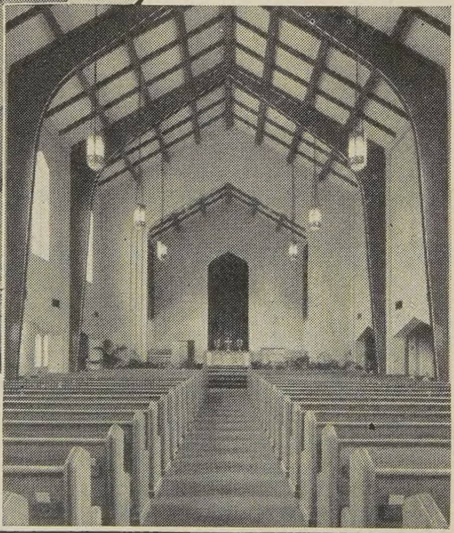

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HANDBOOK OF DEDICATIONS

To conserve space we are starting this useful feature in these front columns. See Table of Contents for complete list of services published in this issue.

BREAKING GROUND FOR A NEW CHURCH*

MINISTER: Dearly beloved, we are assembled to dedicate and break this ground for a new house for the worship of Almighty God, the God of our fathers. Let us not doubt that he will favorably approve our godly purpose, and let us now invoke his blessing on this our undertaking.

EXTEMPORE PRAYER: (By the leader.)

SCRIPTURE LESSON: (To be read responsively.)

MINISTER: Wherefore David blessed the Lord before all the congregation:

PEOPLE: And David said, Blessed be thou, Lord God of Israel our father, for ever and ever.

MINISTER: Thine O Lord is the greatness, and the power, and the glory, and the victory, and the majesty:

PEOPLE: For all that is in the heaven and in the earth is thine.

MINISTER: Thine is the kingdom O Lord, and thou art exalted as head above all:

PEOPLE: Both riches and honour come to thee, and thou reignest over all.

MINISTER: And in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all:

PEOPLE: Now therefore our God, we thank thee, and praise thy glorious name.

MINISTER: But who am I, and what is my people, that we should be able to offer so willingly after this sort:

PEOPLE: For all things come of thee, and of thine own have we given thee.

MINISTER: For we are strangers before thee, and sojourners as were our fathers:

PEOPLE: Our days in the earth are as a shadow, and there is none abiding.

MINISTER: O Lord our God, all this store that we have prepared to build thee a house for thy holy name cometh of thine hand and is all thine own:

PEOPLE: I know also my God, that

---

*As used in the Faxon-Kenmar Methodist Church, Williamsport, Pennsylvania. Fred A. Stiner, minister.

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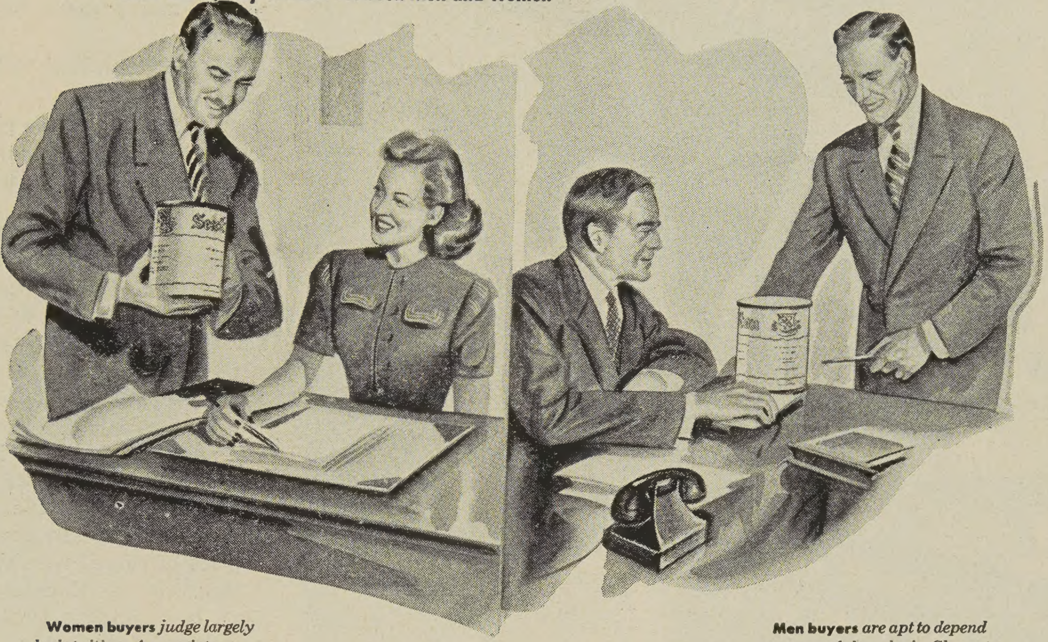

Women buyers *judge largely by intuition. Appreciate immediately the value of new products in brightening their service. Weigh the value of the product in their individual service rather than by a price standard alone.*

Men buyers *are apt to depend upon careful analysis. Slower to accept new items because they prefer to have things more standardized. Sometimes overemphasize price as a factor in their determination.*

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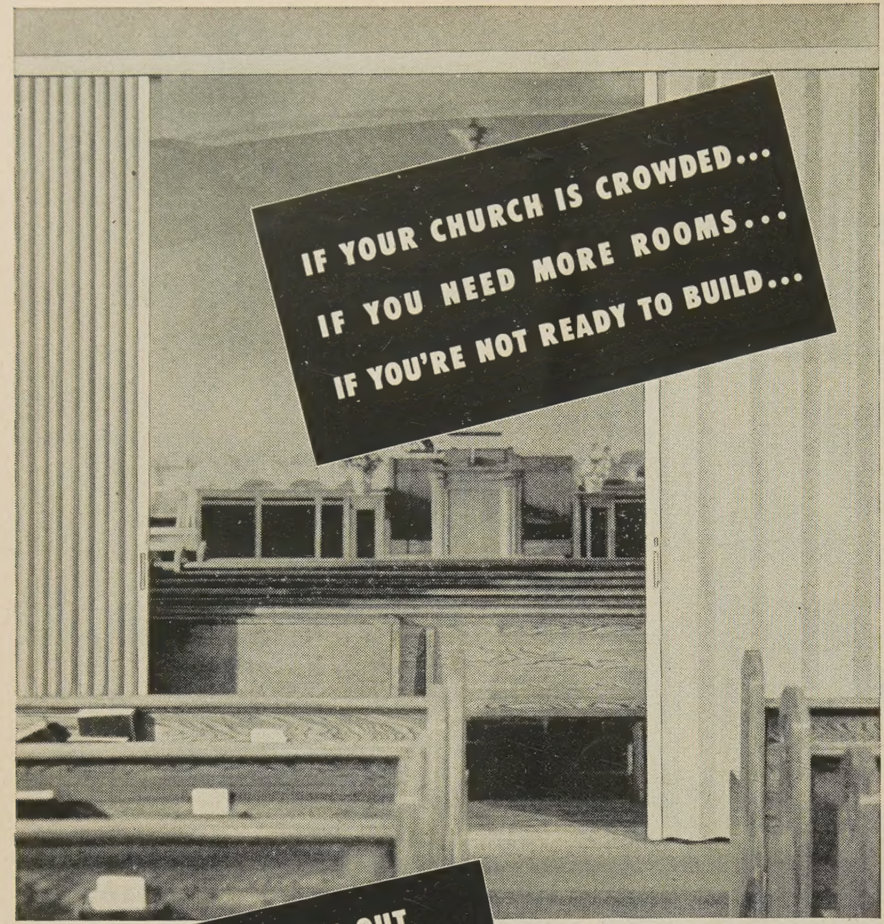
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IF YOU'RE NOT READY TO BUILD...

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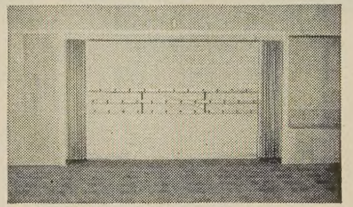

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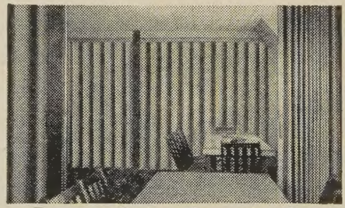

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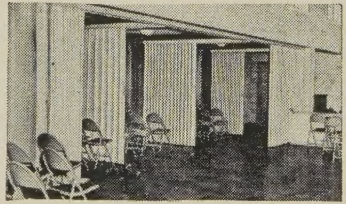

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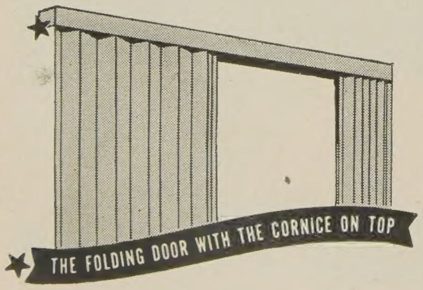
THE FOLDING DOOR WITH THE CORNICE ON TOP

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thou triest the heart, and hast pleasure in uprightness.

MINISTER: As for me, in the uprightness of mine heart, I have willingly offered all these things:

PEOPLE: And now have I seen with joy, thy people which are present here to offer willingly unto thee.

MINISTER: O Lord God of Abraham, Isaac, and Israel our fathers, keep this forever in the imagination of the thoughts of the hearts of thy people, and prepare their hearts unto thee.

GLORIA PATRI: (To be sung by all.)

MINISTER: To the glory of God our Father, whose peace passeth all understanding, and to the love of his Son, Jesus Christ our Lord, and to the fellowship and blessing of the Holy Spirit.

PEOPLE AND MINISTER IN UNISON: We dedicate and break this ground. (Ground is to be broken with these words.)

PEOPLE AND MINISTER IN UNISON: We the people of this congregation and of this community, do now in the sight of God and in the presence of each other, make our vows and dedicate ourselves to the end that here there may be a sanctuary, hallowed as a place of sacred worship and thorough instruction of Almighty God. That it may be a church that will exalt the ministry of the open Bible with its faithful record of human life, its unfolding of the redeeming grace of God through Jesus Christ, its message of warning, comfort, inspiration, and hope: a church that will be a constant service to God and man.

HYMN: "Rise Up O Men of God."

PRAYER FOR WORKERS ON CHURCH CONSTRUCTION

O God who didst bless Solomon in the building of the temple. Look graciously upon all endeavors to erect here the outer fabrics of a house of worship, and to create new places for Thine honor and worship. Grant that they who are engaged in forwarding these necessary works may themselves be built up as lively stones in Thy heavenly temple, and shine with glory in the mystical body of Thy dear son, through his merits, who liveth and reigneth, with Thee and the Holy Ghost, world without end. Amen.

THE DANGER POINT

A people, it appears, may be progressive for a certain length of time, and then stop. When does it stop? When it ceases to possess individuality.

John Stuart Mill, *On Liberty*

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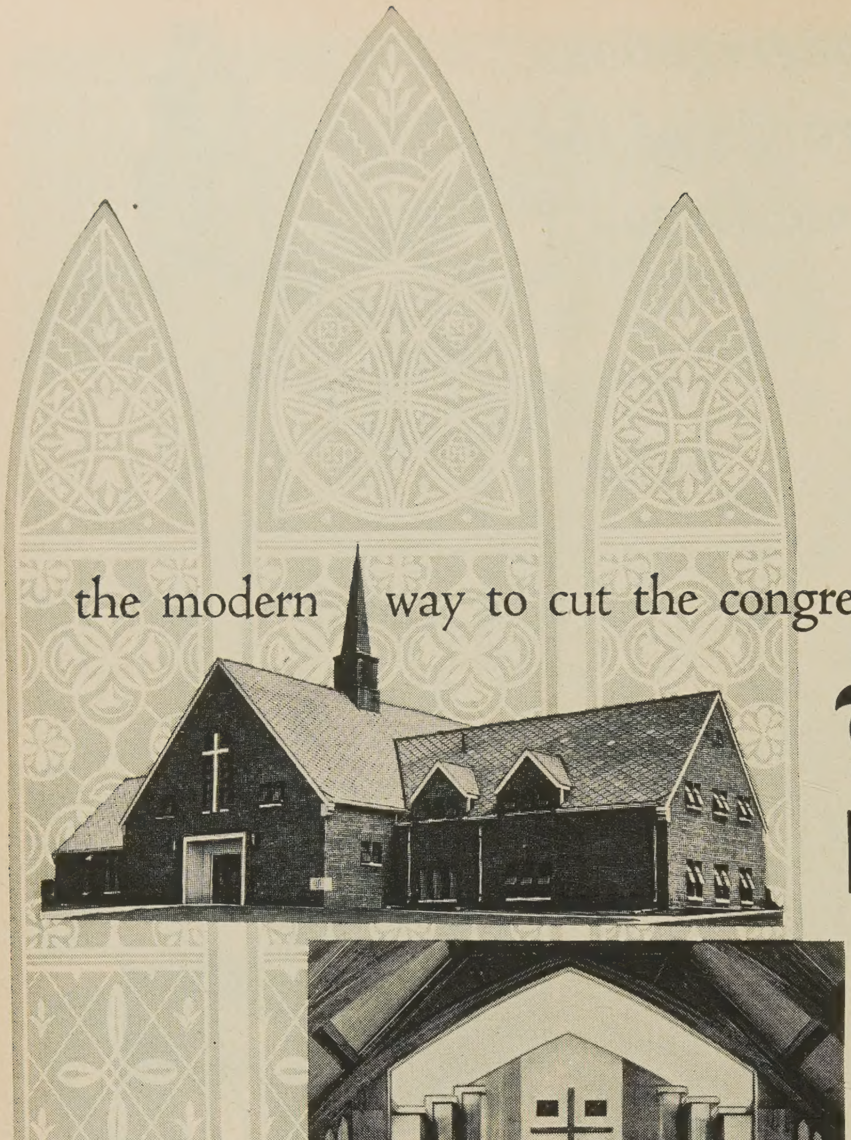

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Whether you are building a new church, replacing units or re-upholstering old ones, be sure to investigate the marvelous economy and comfort of Firestone Foamex. Consult your architect or church seating supplier—or write Firestone, Akron, Ohio for a list of resources.

Foamex pew cushion installation for the Luther Memorial Church, Syracuse, Nebraska by L. L. Sams & Sons, Waco, Texas

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CHURCH
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Edited by William H. Leach

VOLUME XXVIII
NUMBER 10
JULY, 1952

Gentleness of the Great

CHARLES E. JEFFERSON, long time pastor of the Broadway Tabernacle in New York City was one of America's all time great preachers. His influence in a generation now past was tremendous. His books, numbering dozens, influenced preachers and preaching. I sat under his ministry for some time and have considered it a rich experience.

For a revelation of the character of Dr. Jefferson I think the following story which came to me from my colleague, Robert B. Whyte of Old Stone Church, Cleveland, has first place. The New York preacher was vacationing in Nova Scotia. He attended a little church where a young minister was rather awkwardly conducting the service. Dr. Jefferson soon found that he was listening to one of his own sermons.

Said Dr. Whyte to him:

"What did you say to the young man?"

"I did not say anything. I left the church as quietly as possible. I am sure that anything I could have said would have embarrassed him."

* * *

My second illustration is a personal one. Years ago I moved from the editorial offices of the George H. Doran Company in New York to Cleveland to take over full time duties with *Church Management*. Almost the first day in the new office I received as a caller Dr. Robert Freeman, long time minister of the First Presbyterian Church, Pasadena, California. He had a book manuscript he wished me to publish. It was a daily devotional manuscript which he called *New Every Morning*.

We undertook its publication and in due time the first edition was delivered. The devotional studies were splendid as every one who knew Dr. Freeman can appreciate. I had written the jacket copy. In this I had called the book "a refreshing book." When I read the jacket I found an error. It stated that the book was a "freshing" book.

Humiliated I immediately wrote to the author. In reply I received a nice letter which said approximately this:

"I had noticed the word you coined in the jacket copy. It appealed to me immensely. It seems to me to convey just the quality I wanted these studies to produce."

After thirty years in the editor's chair the gentleness of this great preacher and writer still amazes me.

Catholic Diocese Seeks Smaller Churches

THE item in the morning paper was startling. It announced that Bishop Hoban of the Roman Catholic Diocese of Cleveland would build fifty new churches. Census figures have been revealing the Catholic growth but there was nothing to justify expansion like this.

So I went to the editor's pipe line. The explanation was interesting and illuminating. Fifty new parishes are planned and fifty new buildings are to be erected. But these parishes are to be taken from the older, larger parishes of the city. The Catholic prelate has reached the conclusion that any church with more than 600 families is too large for efficient administration and pastoral direction.

A church with 600 families which would probably mean 2500 members would be large in any Protestant denominations. But parishes of ten thousand souls are not unusual in the Roman Catholic church. A keen bishop has seen the need for reducing the size of the parish.

Perhaps we Protestants should stop apologizing for our history of small churches. From small churches have come some mighty big men and women.

Worship Is an Individual Matter

IT did not take much urging to get my luncheon companion started on his experiences in worship. I agree with so much of the viewpoint presented that I want to pass it on.

"The most important thing about a man is that he is a personality. We live in families and work in groups. In school we are classed and regimented, then the army takes up where school leaves off. By the time society gets through with us we have lost much of our personality and conform to the pattern.

"Man comes into the world as an individual, marriage for him is a personal matter and he is very much alone when he departs from the world.

"As a religious person he worships best when he is alone with God.

"The church should protect this personality as he seeks to worship. I disagree with the idea that folks worship best when a church is crowded. They may sing better. But worship better—no. It is difficult to get alone with God when you are crowded between two folks who cannot help but intrude into your period of aloneness. I like lots of room in the pew. The first step to worship is the accomplishment of 'aloneness.'

"Occasionally I have heard some minister talk about the need of greeting the person next to me. Once I attended an evangelistic service where every person was urged to turn to his neighbor, shake his hand and slap him or her on the shoulder. It was a great meeting and for a lot of people some fun but it was a poor inducement to worship.

"In my own church we have one custom I think is poor worship. No one else has complained. Some years ago the minister had an innovation for our communion service. We were asked to hold our cups until all were served and then drink at the same time. 'An act of Christian unity,' he called it. I think it a sordid act of regimentation worthy of a Hitler or Stalin. If there is one place where a worshipper should be free to lift the cup to his lips at the time indicated by his own prayers it is in the church. Don't try to regiment the Holy Communion.

"The main reason I go to church is to find some way to commune with God. Sometimes the sermon helps. Sometimes it hinders. Sometimes I am delighted with the sermon but from some of my most valuable hours of worship I have come away without hearing a word of it. Quite possibly the sermon did have a part in helping me woo the muse of worship. At least it was not irritating.

"Good music is the best aid to worship I know. The organ, more than any other instrument is the instrument for worship. Good prayers in public worship are essential. The quality of preaching is fair today, but most ministers could improve the quality of their prayers and their method of praying. The preacher tries too hard to prove a point; he needs to point the individual.

"A lot of people are saying that a half empty church does not invite worshippers. I would reply that a crowded church makes worship difficult. There may be two times when worship suffers. One is when the congregations are very small, the other is when they are very large and you are crowded.

"But don't take my word for it; test it out yourself."

"Every" Is a Big Word

WE feel sure that Mr. Lawson in his article in the May issue of *Church Management* entitled "Professional Direction of the Campaign" did not intend to say "every reputable fund raising company provides its services on a fixed fee basis, never on a percentage of the campaign goal or the amount of the amount pledged." At least the editor of this magazine did not want to say that. He knows several individuals and firms who do make their charges on a percentage basis who are thoroughly reputable.

The Pulling Power of the Minister

NOT for one minute would we discount the value of the pastoral ministry. It has assumed an importance today unparalleled in the past. But the highest quality of the pastor is in the character of the man. He must be such a man, and achieve such a reputation, that when men and women need spiritual guidance they will turn to him. No footwork can take the place of genuine character.

CATHOLIC CONTROVERSY HOLDS ATTENTION

Review of Religion 1951 - 1952

*by Walton W. Rankin**

THE most striking event in the history of the American church in the year under review was the naming by President Truman on October 20, of General Mark Clark as Ambassador to the Vatican. The controversy provoked by that nomination continued throughout the year and has not yet subsided. The motives in back of the action of the President are still not entirely understood. It was well known that the President had as early as 1946 given Protestant leaders to understand that on the termination of the envoyship of Myron Taylor to the Vatican, no successor would be appointed. Therefore, the nomination of General Clark came as a bombshell and threw Protestant churches and leaders into deep confusion. Almost instantaneously, however, they reacted with a vigor and unity rarely seen in American church life. Letters, resolutions, and telegrams from denominational leaders, churches, individuals, groups of individuals, and church councils came pouring in to the President, and the members of Congress protesting the action. The position of American Protestantism that the naming of an ambassador was an intolerable invasion of the principle of the separation of church and state as outlined in the First Amendment of the Constitution was made completely and forcibly clear.

Yet the President persisted in holding by the nomination. Some commentators said that he had made a pledge to the Pope and that he would see the nomination through. Other observers felt that the President had succumbed to a long campaign of Catholic pressure. That certain Catholic leaders, and even the Vatican itself, took pains to deny that there had been pressure, did not in the least remove the fears of Protestants that a dangerous move was being made to upset the principle of separation of church and state in the country and to give the Catholics a favored position. That their fears were not groundless was emphasized by the fact that the Vatican appointment was of a piece with numerous developments in recent years in which the Roman Catholic Church has indicated its ambition to get a more privileged position in American life and in the American state than that enjoyed by other churches.

The storm of protest was so great that early in January, General Clark asked that his name be withdrawn. Shortly afterward Cardinal Spellman, at a press conference in Rome, indicated his church's deep disappointment over the turn of events and asserted that the lack of a diplomatic representative at the Vatican was most unfortunate. He went on to say:

> The President of the United States expressed a desire that there should be such representation. There was opposition on the part of some non-Catholics. I have seen a statement of one man who says he represents 39,000,000 non-Catholics. I cannot believe that that many people who attend church would object to being represented at the Vatican as a state and not as a religion if they understood the question.

The Cardinal expressed surprise over certain Senators who had opposed the appointment, and, with reference to opposition registered by Jews, observed that no Catholic body had raised any objection to the sending of diplomatic missions from the United States to Israel.

"The truth is," the Cardinal concluded, with a tone of bitterness, "that a new religion seems to be growing in the United States, based on two dogmas: to keep the United States from sending an ambassador to the Vatican and to keep Catholic children from using tax-supported school buses."

After General Clark's withdrawal, President Truman did not submit a further nomination, and early in April the House of Representatives in effect barred the use of State Department funds for establishment of a diplomatic mission at the Vatican by supporting a rider to the State Department appropriation bill which specified that the Senate must have the final word in the matter of the Vatican mission appropriation. At this moment, the Vatican issue is slumbering except for renewed protests coming up from Protestant denominations at the annual meetings of their governing bodies, but the issue itself is far from settled. That Catholic pressure for the establishment of a permanent ambassadorship may be expected to continue, is entirely plausible, and at least one of the candidates for nomination for the presidency, Senator Kefauver, has expressed himself in favor of maintenance of a personal envoyship, although not an ambassadorship, at the Vatican. That the Catholic Church hopes for a President who will be more successful than President Truman in implementing their wishes in this matter, cannot be doubted. The issue is a very live one and will probably remain to give rise to trouble and contention between Protestants and Catholics in America for some time to come.

In itself the Vatican appointment issue is only an incident in the ongoing Protestant-Catholic tensions especially as such tensions relate to the whole question of the relationship of church and state. The Roman Catholic Church has inherited a long tradition of historical antecedence whereby it is impelled, almost whether it wills or no, to press for pre-eminence in the state, wherever it can. In this respect it is of course out of harmony with modern times. Nevertheless, in countries like Spain, Portugal, Italy, Colombia or Argentina, or in any countries in Europe or Latin America, where it has the power to do so, the old theories of the church are put into effect, with a consequent consistent and continuous persecution of Protestants. Through the year there were numerous cases of such persecutions reported especially from Spain and Colombia. Of themselves, these cases were of no great proportions; indeed the total number of Protestants in either Colombia or Spain is trifling in comparison with the total population; but as symbols of the church's policy they are of the utmost importance. They are indications of the constant aggressive policy of the church, which seeks to secure for the church an absolutely favored position in relation to the state, and the elimination of all opposition.

Interchurch Controversy

That Catholics in America are beginning to feel some misgivings about the church's traditional methods and policy was indicated by a flurry in American Catholic journalistic circles in March, which drew a great deal of public attention. Mr. David Lawrence in his Washington dispatch of March 25 devoted his entire column to what he described as the "sensational" rejoinder of the *Indiana Catholic and Record* to the pastoral letter on Protestant missions by the Spanish Cardinal Segura. The Cardinal had complained of Protestantism in Spain having "broken the dikes of tolerance" and "advancing toward religious freedom" in Spain.

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The *Indiana Catholic and Record* editorial said in part:

> Catholic writers who have been painfully explaining that religious freedom, of a Spanish sort, exists in Spain will certainly be embarrassed by the Cardinal's blunt admission that religious freedom is an evil to be avoided at all costs.
>
> . . . We think it is high time to admit that Spain is quite a bit behind the times. Every one knows that Spain is a good century behind the leaders of the Western world industrially and agriculturally. But in the matter of religious harmony Spain seems to be roughly four centuries in arrears. For some obscure reasons Spanish churchmen do not seem to be ready to admit what happened around 1520 — namely the Protestant Revolt. Cardinal Segura's reported remarks would have had a timely ring if they had been uttered in 1552. However, it seems a bit fatuous at this date to cling to the attitude that the Protestant heresy is a dangerous threat which can be forestalled only by vigilance and control. Elsewhere in the world Catholics and Protestants have long since passed through the stage of refusing to acknowledge each other's existence.
>
> Catholics in other countries, while equally zealous and orthodox in their adherence to the Faith, see Protestantism not as a threat but as a fact. . . . But in America, and elsewhere, competition, not suppression, has been the automatic reaction. It seems to us that Cardinal Segura, dictator Franco, and others in Spain should take a look at their history books. Not only could they discover that the Protestant Revolt actually did happen and had rather considerable repercussions all over the world, but they might also notice that any persecution — short of extermination — has invariably strengthened the persecuted religion in the long run. Catholics should be the last to forget that.

In a reply to these things, the Spanish weekly *Ecclesia*, which reflects the Spanish hierarchy's views, said early in May, that, far from being four centuries behind the present age, Spain had clearly seen the Protestant danger before anyone else since the 16th century; that she had fought it not only with her theologians and armies but also with the Inquisition; that again, while other nations, including the United States, had granted "full religious and political freedom," which made communism legal, Spain took the lead in the anti-communist fight, which was now "fortunately" being carried on by North America "with its great resources and power."

Ecclesia also took occasion at the same time to combat certain opinions in the American Jesuit weekly, *America*, which it accused of the heresy of defending a political philosophy upholding religious freedom. *Ecclesia* said:

"The thesis of the new political philosophy which defends religious freedom even in Catholic nations cannot be accepted in any manner or form."

That the Spanish church's position is more nearly in accord with the genius and traditional standpoint of the church is self-evident from the facts of history. What is interesting is that there are Catholics not only in America, but also in such countries as France and Austria, who are beginning to wonder about the church's alignment with governmental systems of absolution of whatever description. The raising of these voices is significant, but their importance should not be exaggerated. The men of irenic spirit and views do not hold the reins of authority in the church. They mean well, but their influence cannot counteract the weight of the thrust of the tradition of centuries. In its characteristic notes the Latin church is still well defined as an imperialism still pushing for power. In countries and circumstances where the church is a minority group, it may suit its plans to accommodate itself to the realities of the situation, but wherever circumstances are convenient and the church has the power to do so, it may be counted on to do its best to exterminate all opposition and arrogate to itself as much power as it can. The basic doctrine of the church is absolute supremacy, a doctrine well defined long ago by Lord Macaulay:

"The doctrine which from the very first origin of religious dissensions, has been held by all bigots of all sects, when condensed into a few words, and stripped of rhetorical disguise, is simply this: I am in the right and you are in the wrong. When you are the stronger you ought to tolerate me; for it is your duty to tolerate truth. But when I am the stronger, I shall persecute you, for it is my duty to persecute error."

The net effect of the tension created in the West by this pushing policy of Catholicism is to weaken the force of the Christian Church generally in its confrontation of Communism. Whatever the merits of the argument, there is no question but that Christianity by the dissension in its ranks is opposing no unified front to the inroads of Communism as a philosophy and way of life. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" As far as Protestants are concerned there is little to choose between the tyranny of the Kremlin and the tyranny of Rome. Meanwhile the shaky state of the governments of France, Italy and Spain indicated that without the support of America these countries would all be likely prey for the Communists. The uneasy balance of forces in the world seemed destined not long to continue.

Important Court Decisions

A significant development in the church-state relationship controversy in America came with the decision of the United States Supreme Court in "The Miracle" film case, on May 26. In a 9 to 0 decision the court ruled that the state of New York did not have authority to ban the showing of the movie "The Miracle" on the grounds that it was sacrilegious. The court said that the New York State Board of Regents had violated both the First and Fourteenth Amendments by denying a license for public exhibition of the movie. The court made it clear that any censorship on religious grounds was a probable violation of the First Amendment.

"The Miracle" had been banned in New York in February as a result of pressure by Cardinal Spellman and Catholic groups. In its decision the court said that were the New York standard of "sacrilegious" to be accepted, the censor would be "set adrift upon a boundless sea amid a myriad of conflicting currents of religious views, with no charts but those provided by the most vocal and powerful orthodoxies." New York, the ruling continued, could not "vest such unlimited restraining control over motion pictures in a censor. Under such a standard the most tolerant and careful censor would find it virtually impossible to avoid favoring one religion over another, and would be subject to an inevitable tendency to ban the expression of unpopular sentiments sacred to a religious minority. . . . The state has no legitimate interest in protecting any or all religions from views distasteful to them which is sufficient to justify prior restraints upon the expression of those views."

Speaking of Cardinal Spellman's protest, Justice Frankfurter in a separate concurring opinion, observed:

> The views of Cardinal Spellman aroused dissent among other devout Christians. Protestant clergymen, representing various denominations, after seeing the picture, found in it nothing "sacrilegious or immoral to the views held by Christian men and women," and with few exceptions agreed that the film was "unquestionably one of unusual artistic merit."

Here again the merits of the film in question were hardly more than incidental to the larger issue, namely, the question of the power of the Catholic Church to regulate and control the

Church Giving Continues to Increase

*Total Contributions From Living Donors**

A	B	C	D	E	F	G	H	I	
Religious Body	Budget Benevolence	Denominational Benevolence	Other Benevolence	Total Benevolence	Congregational Expenses	Total Contributions	Membership 13 Years and Over	Reports for Year Ending	
1. Assemblies of God	$ 2,446,592	$ 2,446,592	....	$ 2,446,592	....	$ 2,446,592	275,000	June 30, 1950	1.
2. *Baptist, American	5,960,847	6,398,943	$ 2,267,612	8,666,555	$49,762,964	58,429,519	1,554,304	April 30, 1951	2.
3. *Baptist, Inc., National	346,000	346,000	....	346,000	....	346,000	3,776,764	June 30, 1951	3.
4. Baptist, Seventh Day	30,555	37,100	....	37,100	180,744	217,844	6,187	June 30, 1951	4.
5. Baptist, Southern	33,402,224	33,402,224	....	33,402,224	163,839,130	197,241,354	6,500,000	Dec. 31, 1950	5.
6. *Brethren Church	110,669	110,669	4,604	115,273	314,628	429,901	18,529	June 30, 1951	6.
7. *Brethren, Church of	937,277	1,584,998	540,159	2,125,157	4,823,810	6,948,967	167,106	Sept. 30, 1951	7.
8. Brethren, National Fellowship	....	411,197	....	411,197	961,921	1,373,118	18,988	June 30, 1950	8.
9. Brethren in Christ	296,659	327,415	....	327,415	285,808	613,223	6,126	Dec. 31, 1950	9.
10. Catholic, American Syro-Antiochean	21,014	21,014	211	21,225	22,891	44,116	2,617	....	10.
11. Churches of God in North America	97,860	129,601	62,265	191,866	1,081,587	1,273,453	30,000	Oct. 31, 1950	11.
12. *Congregational Christian	3,834,619	5,522,324	....	5,522,324	45,016,185	50,538,509	1,227,527	Dec. 31, 1950	12.
13. *Disciples of Christ	6,010,342	6,935,342	989,725	7,925,067	38,374,175	46,299,242	1,768,294	June 30, 1951	13.
14. *Episcopal, Protestant	8,157,758	9,018,390	....	9,018.390	51,870,236	60,888,626	1,617,025	Dec. 31, 1950	14.
15. *Evangelical Congregational	121,394	202,610	5,000	207,610	1,106,012	1,313,622	27,093	March 31, 1949	15.
16. *Evangelical and Reformed	2,080,225	3,428,267	534,974	3,963,241	21,084,451	25,047,692	735,941	Dec. 31, 1950	16.
17. *Evangelical United Brethren	2,027,476	4,611,452	311,733	4,923,185	22,620,258	27,543,443	712,194	Oct. 5, 1951	17.
18. *Friends (Damascus, Ohio)	93,490	118,537	....	118,537	315,132	433,669	5,916	June 30, 1950	18.
19. International Foursquare Gospel	465,022	470,629	....	470,629	2,533,732	3,004,361	74,855	Dec. 31, 1950	19.
20. *Lutheran, American	1,887,744	2,834,199	1,957,122	4,791,321	18,495,073	23,286,394	510,536	Dec. 30, 1950	20.
21. *Lutheran, Augustana	1,207,839	2,871,570	....	2,871,570	11,336,014	14,207,584	327,875	Jan. 31, 1951	21.
22. Lutheran, Evangelical	2,089,854	3,851,132	5,194,981	9,046,113	22,917,059	31,963,172	592,058	Jan. 31, 1951	22.
23. Lutheran, Missouri Synod	3,928,140	10,401,257	....	10,401,257	50,130,334	60,531,591	1,165,482	Dec. 31, 1950	23.
24. Lutheran, Norwegian Synod	42,474	54,671	....	54,671	222,579	277,250	7,153	April 30, 1951	24.
25. Lutheran, Suomi Synod	69,671	96,396	2,100	98,496	560,842	659,338	22,144	March 31, 1951	25.
26. *Lutheran, United	4,830,900	13,464,096	....	13,464,096	39,349,489	52,813,585	1,401,533	Dec. 31, 1950	26.
27. Lutheran, United Evangelical	139,876	203,660	39,239	242,899	1,149,043	1,391,942	32,694	April 30, 1951	27.
28. Lutheran, Wisconsin, Other States	1,326,959	1,326,959	148,836	1,475,795	6,012,130	7,487,925	214,425	Dec. 31, 1950	28.
29. Mennonite, Central Conference	....	76,597	....	76,597	98,976	175,573	3,171	June 30, 1951	29.
30. Mennonite Church	2,463,113	2,463,113	....	2,463,113	1,000,000	3,463.113	62,739	Dec. 31, 1949	30.
31. Mennonite, Evangelical	133,844	133,844	....	133,844	42,733	176,577	1,907	Jan. 1, 1951	31.
32. *Methodist	19,971,741	38,508,675	....	38,508,675	206,167,999	244,676,674	8,935,647	Dec. 31, 1950	32.
33. Methodist, Free	1,054,688	2,029,437	15,463	2,044,900	4,961,362	7,006,262	42,783	Sept. 30, 1951	33.
34. Methodist, Wesleyan	302,547	342,664	1,392	344,056	3,540,978	3,885,034	33,796	Dec. 31, 1951	34.
35. Moravian (Northern Province)	117,625	153.780	7,958	161,738	591,101	752,839	22,096	Dec. 31, 1950	35.
36. *Nazarene, Church of	1,497,893	3,393,869	545,475	3,939,344	20,416,125	24,355,469	232,920	Dec. 31, 1950	36.
37. Orthodox Ch. of America, Ukrainian	....	....	....	1,000	5,291	6,291	....	Dec. 31, 1950	37.
38. Pentecostal Fire Baptized Holiness	71,000	71,000	....	71,000	....	71,000	1,730	Aug. 31, 1951	38.
39. Presbyterian, Associate Reformed	113,192	360,152	....	360,152	838,868	1,199,020	26,544	March 31, 1951	39.
40. Presbyterian, Cumberland‡	178,178	178,178	....	178,178	1,466,742	1,644,920	80,140	Dec. 31, 1950	40
41. Presbyterian, Orthodox	116,941	116,941	....	116,941	394,368	511,309	5,831	March 31, 1951	41.
42. *Presbyterian, United	1,171,776	2,150,517	190,164	2,340.681	7,776,394	10,117,075	219,027	March 31, 1951	42.
43. *Presbyterian, U. S.	8,645,999	8,645,999	773,084	9,419,083	30,993,124	40.412,207	702,266	March 31, 1951	43.
44. *Presbyterian, U. S. A.	12,917,682	16,933,508	....	16,933,508	86.648,229	103,581.737	2,447,975	Dec. 31, 1950	44.
45. *Reformed in America	2,227,460	‡1,417,394	470,634	1,888,028	8,296.357	10,184,385	187,256	Dec. 31, 1950	45.
46. Seventh-day Adventists	28,677,827	30,111,766	12,576	30,124,342	5,786,885	35,911,227	250,939	Dec. 31, 1950	46.
47. United Brethren (Huntington)	128,635	272,852	....	272,852	988,052	1,260,904	18,839	Oct. 31, 1951	47.
Total U. S., 1951	161,753,621	217,987,530	14,075,307	232,063,837	934,379,811	1,166,443,648	36,073,974		
Total U. S., 1950	155,146,866	214,674,606	12,598,418	228,775,423	875,376,611	1,104,577,184	36,117,771		
48. *Baptist, Maritime	116,868	297,447	1,420	298,867	1.388,631	1,687,498	65,479	June 30, 1951	48.
49. *Baptist, Ontario and Quebec	245.499	532,723	1,187	533,910	1,588,588	2,122,498	52,362	April 30, 1951	49.
50. *Baptist, Western Canada	90,230	131,105	....	131,105	607,123	738,228	17,008	April 30, 1951	50.
51. *Church of England, Canada	1,128,270	1,128,270	....	1,128,270	5,001,228	6,129,498	450,000	Dec. 31, 1948	51.
52. *Presbyterian, Canada	793,230	793,230	71,406	864,636	4,460,894	5,325,530	176,208	Dec. 31, 1950	52.
53. *United Church of Canada	4,310,856	4,842,374	720,102	5,562,476	19,888,932	25,451,408	821,119	Dec. 31, 1950	53.
Total Canada, 1951	6,684,953	7,725,149	794,115	8,519,264	32,935,396	41,454,660	1,582,176		
Total Canada, 1950	5,060,854	6,405,651	713,529	7,119,180	25,857,902	32,977,082	1,118,088		
Grand Total, 1951	168,438,574	225.712,679	14,869,422	240,583,101	967,315,207	1,207,898,308	37,656,150		
Grand Total, 1950	160,207,720	221,080,257	13,311,947	235,894,603	901,234,513	1,137,554,266	37,235,859		

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media of information, culture, and entertainment, of the country. It took courage on the part of the Supreme Court to risk the Church's wrath. Meanwhile, Catholic leaders announced plans for general picketing of every movie house which offered to show the picture.

In another important decision, rendered April 28, the Supreme Court validated New York City's released time religious education program. The language used in handing down this decision deserves to become classic:

> There is much talk of the separation of Church and State in the history of the Bill of Rights and in the decisions clustering around the First Amendment. . . . There cannot be the slightest doubt that the First Amendment reflects the philosophy that Church and State should be separated. And so far as interference with the "free exercise" of religion and an establishment of religion are concerned, the separation must be complete and unequivocal. The First Amendment within the scope of its coverage permits no exception; the prohibition is absolute. The First Amendment, however, does not say that in every and all respects there shall be a separation of Church and State. Rather, it studiously defines the manner, the specific ways, in which there shall be no concert or union or dependency one on the other. That is the common sense of the matter. Otherwise the state and religion would be aliens to each other — hostile, suspicious, and even unfriendly.
>
> . . . We are a religious people whose institutions presuppose a supreme Being. We guarantee the freedom to worship as one chooses. We make room for as wide a variety of beliefs and creeds as the spiritual needs of man deem necessary. We sponsor an attitude on the part of the government that shows no partiality to any one group and that lets each flourish according to the zeal of its adherents and the appeal of its dogma.

Of profound interest was the court's justification of assistance to religion on the part of the public school, a justification which seemed greatly to qualify the position taken by the court in the McCollum case of 1947:

> When the state encourages religious instruction or cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions. For it then respects the religious nature of our people and accommodates the public service to their spiritual needs. To hold that it may not would be to find in the Constitution a requirement that the government show a callous indifference to religious groups. That would be preferring those who believe in no religion over those who do believe. Government may not finance religious groups nor undertake religious instruction, nor blend secular and sectarian education, nor use secular institutions to force one or some religion on any person. But we find no constitutional requirement which makes it necessary for government to be hostile to religion and to throw its weight against efforts to widen the effective scope of religious influence. The government must be neutral when it comes to competition between sects. It may not thrust any sect on any person. It may not make a religious observance compulsory. It may not coerce anyone to attend church, to observe a religious holiday. But it can close its

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*Figures supplied by the Joint Department of Stewardship and Benevolence of the National Council of Churches.

doors or suspend operations as to those who want to repair to their religious sanctuary for worship or instruction. No more than that is undertaken here.

Much of the above reads like a systematic refutation of the Papal Syllabus of Errors of 1864. For this, Protestants, at least, can be grateful. It is not likely, however, that the last word has been spoken on the church-state question as it relates to public education. The recent Supreme Court decision is nevertheless a lighthouse in American thought on the whole question, and deserves most careful study.

Another judicial decision, in this case that of the Appellate Division of the Supreme Court of New York, had deep significance for current American church history. Early in March the Appellate Division of the Supreme Court of New York reversed the decision of Brooklyn Supreme Court Justice Meier Steinbrink in January 1950, which had blocked the proposed merger between the Congregational Christian and Evangelical and Reformed churches. The reversal gave the green light to the two churches to go ahead with their merger plans.

Church Meetings

Union was a topic much before the Protestant denominations in America throughout the year. In the middle of March a joint conference of the Permanent Commission on Interchurch Relations of the Presbyterian Church in the U.S.A., the Permanent Committee on Church Cooperation and Union of the Presbyterian Church in the U.S., and the Committee on Interchurch Relations of the United Presbyterian Church was held in Cincinnati. A Plan of Union was approved, to be submitted to the respective General Assemblies of the churches, in 1953. In the interval before discussion of the Plan the conference recommended to the churches projects for joint cooperation in evangelism and stewardship, chaplaincy, and simultaneous exchange of pulpits. At the 164th General Assembly of the Presbyterian Church in the U.S.A. in Fifth Avenue Presbyterian Church, New York, a featured meeting, entitled "Service of Ecumenical Worship Celebrating the Reformed Faith," was held Sunday night, May 25. Dr. Thomas K. Young, pastor of Idlewild Presbyterian Church (Presbyterian Church in the U.S.) preached the sermon, and Dr. Theophilus Mills Taylor, of Pittsburgh-Xenia Theological Seminary (United Presbyterian Church) read the Scripture lesson. Dr. Ralph Waldo Lloyd, chairman of the Permanent Commission on Interchurch Relations of the Presbyterian Church in the U.S.A., introduced the speakers.

Delegates to the annual meetings of the American Baptist Convention and the International Convention of Disciples of Christ met in the International Amphitheater, Chicago, for a series of fellowship meetings late in May. This was the first time that joint sessions had ever been held in connection with the annual conventions of the two denominations. Expressions of hope for further increased fraternal relations were registered, and emphasis was made by the speakers on the degree of understanding and appreciation already existing between the denominations. A joint communion service marked the climax of the meetings. The Baptist Commission on Conference with the Disciples reported to its constituency that Disciples and Baptists had almost identical views on the necessity for complete separation of church and state, and the practice of baptism by total immersion, along with common views as to polity of the congregational type. At the same time the Commission pointed out that "some Baptists are not persuaded that Disciples hold to views about the necessity for baptism that are in keeping with what Baptists feel is the essential New Testament position. As regards merger American Baptists have very real questions about the position in which such a move would leave us in relation to the Baptist World Alliance and to Southern Baptists."

A proposed plan for "federal union" between the American Unitarian Association and the Universalist Church of America had received the endorsement of forty-seven Unitarian churches and twenty-two Universalist churches, it was reported at the annual meeting of the American Unitarian Association in Boston, May 29. All churches of both denominations will vote on the proposal during the coming year.

The Methodist Church, at its quadrennial General Conference in San Francisco in May, reduced the membership in thirteen of its agencies. This action was taken following a report calling for the "streamlining" of the church by a twenty-six-member Survey Commission. The changes voted fell far short of those recommended, which called for a fifty per cent reduction in the number of general agencies. In fact, several new interboard commissions were established to coordinate the program and policies of certain boards grouped together, as, e.g. the new Interboard Commission on the Local Church, which will serve as liaison unit of the board of education, board of evangelism, and board of lay activities, and the Interboard Commission on Christian Social Relations, which will link together the board on world peace, a new proposed board of social and economic relations, and a board of temperance. The new Interagency Commission on Cultivation, Promotion and Publication will have duties including study of coordination of production and distribution of all free promotional and resource materials of general boards and agencies.

The name of the largest board, that of Missions and Church Extension was shortened to Board of Missions. This board will function in a new format of two grand divisions, that of world missions and national missions.

The Conference also voted to create a Coordinating Council and a Council on World Service and Finance.

The Presbyterian Church in the U.S.A. took cognizance of the 150th anniversary of its Board of National Missions at its 164th General Assembly. A pageant, "Presbyterian Panorama," was presented before a capacity crowd of more than 19,000 at Madison Square Garden, Tuesday night, May 27. Several thousands more were turned away. Dr. Hermann N. Morse, of New York, General Secretary of the Board of National Missions of the church, one of the leading experts on home missions problems in America, was elected Moderator of the Assembly.

Protestant churches generally shared in programs of service to men in the armed forces throughout the year. Through the chaplaincy, through a special preaching mission conducted in eighty-two camps in January and February, and through ministry by the local church to its sons in the ranks, the church consistently sought to keep up the morale of the troops and undergird their spirit with the beneficent influences of religion.

Conditions of the world at large were not happy at the close of the year under review. No one could help being fearful of the future as he witnessed the gulf steadily widening between the East and the West, between the forces of democracy and those of communism. As far as the church was concerned there was only one course open to her: to be found, whatever befell, faithful in her service to her Lord. One could not help but recall in this connection Christ's own definition of the faithful and wise steward, the steward who would watch over his Lord's household and goods, regardless of what befell.

"And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

"Blessed is that servant whom his lord when he cometh shall find so doing. Of a truth I say unto you that he will make him ruler over all that he hath." (St. Luke 12:42-44.)

Individual Gifts Increase

Per Member Contributions From Living Donors*

A	J	K	L	M	N	O
	GIFTS PER MEMBER					
Religious Body	Budget Benevolence	Denominational Benevolence	Total Benevolence	Congregational Expenses	Total Contributions	Foreign Missions
1. Assemblies of God‡	$ 8.90 (12)	$ 8.90 (20)	$ 8.90 (23)	....	$ 8.90 (45)	....
2. *Baptist, American	3.83 (30)	4.11 (43)	5.57 (38)	$ 32.02 (23)	37.59 (33)	$ 1.13 (27)
3. *Baptist, Inc., National	.09 (44)	.09 (46)	.09 (46)	....	.09 (46)	.07 (39)
4. Baptist, Seventh Day	4.93 (26)	5.99 (33)	5.99 (36)	29.21 (28)	35.20 (34	....
5. Baptist, Southern	5.14 (24)	5.14 (37)	5.14 (40)	25.20 (35)	30.34 (38)	.83 (32)
6. *Brethren Church	5.97 (18)	5.97 (34)	6.22 (35)	16.98 (41)	23.20 (42)	1.39 (23)
7. *Brethren, Church of	5.60 (20)	9.48 (18)	12.72 (16)	28.86 (29)	41.58 (25)	1.64 (20)
8. Brethren, National Fellowship	....	21.65 (8)	21.65 (8)	50.66 (7)	72.31 (9)	8.05 (7)
9. Brethren in Christ	48.09 (3)	53.44 (3)	53.44 (3)	46.65 (8)	100.09 (5)	10.05 (5)
10. Catholic, American Syro-Antiochean	8.03 (13)	8.03 (22)	8.11 (25)	8.75 (43)	16.86 (44)	.38 (38)
11. Churches of God in North America	3.26 (37)	4.32 (41)	6.40 (33)	36.05 (16)	42.45 (23)	1.58 (21)
12. *Congregational Christian	3.12 (39)	4.49 (39)	4.49 (41)	36.67 (14)	41.16 (26)	.93 (31)
13. *Disciples of Christ	3.39 (35)	3.92 (44)	4.48 (42)	21.70 (39)	26.18 (41)	.72 (34)
14. *Episcopal, Protestant	5.04 (25)	5.58 (35)	5.58 (37)	32.08 (22)	37.65 (32)	1.23 (26)
15. *Evangelical Congregational	4.48 (27)	7.48 (25)	7.66 (26)	40.82 (12)	48.48 (17)	2.23 (17)
16. *Evangelical and Reformed	2.82 (41)	4.65 (38)	5.38 (39)	28.65 (30)	34.03 (37)	1.06 (28)
17. *Evangelical United Brethren	2.84 (40)	6.47 (29)	6.91 (30)	31.76 (24)	38.67 (30)	....
18. *Friends (Damascus, Ohio)	15.80 (8)	20.03 (10)	20.03 (10)	53.26 (5)	73.29 (8)	12.26 (3)
19. International Foursquare Gospel	6.21 (16)	6.27 (30)	6.27 (34)	33.85 (21)	40.13 (28)	4.07 (11)
20. *Lutheran, American	3.69 (31)	5.55 (36)	9.38 (21)	36.23 (15)	45.61 (19)	.62 (35)
21. *Lutheran, Augustana	3.68 (32)	8.78 (21)	8.78 (24)	34.57 (20)	43.35 (21)	1.44 (22)
22. Lutheran, Evangelical	3.52 (33)	6.50 (28)	15.28 (12)	38.70 (13)	53.97 (15)	1.27 (25)
23. Lutheran, Missouri Synod	3.37 (36)	8.92 (19)	8.92 (22)	43.01 (11)	51.93 (16)	.75 (33)
24. Lutheran, Norwegian Synod	5.93 (19)	7.65 (23)	7.65 (27)	31.09 (27)	38.74 (29)	....
25. Lutheran, Suomi Synod	3.14 (38)	4.35 (40)	4.44 (43)	25.32 (34)	29.76 (39)	.52 (37)
26. *Lutheran, United	3.44 (34)	9.60 (17)	9.60 (20)	28.07 (31)	37.67 (31)	1.28 (24)
27. Lutheran, United Evangelical	4.28 (28)	6.22 (31)	7.43 (28)	35.14 (19)	42.57 (22)	.97 (30)
28. Lutheran, Wisconsin, Other States	6.18 (17)	6.18 (32)	6.88 (32)	28.03 (32)	34.91 (35)	....
29. Mennonite, Central Conference	....	24.15 (7)	24.15 (7)	31.21 (26)	55.36 (12)	....
30. Mennonite Church	39.26 (5)	39.26 (6)	39.26 (6)	15.94 (42)	92.58 (6)	28.00 (2)
31. Mennonite, Evangelical	70.18 (2)	70.18 (2)	70.18 (2)	22.40 (38)	55.20 (13)	8.73 (6)
32. *Methodist	2.23 (42)	4.32 (41)	4.32 (44)	23.07 (36)	27.39 (40)	1.05 (29)
33. Methodist, Free	24.65 (6)	47.43 (4)	47.79 (4)	115.97 (1)	163.76 (1)	12.06 (4)
34. Methodist, Wesleyan	8.95 (11)	10.13 (15)	10.18 (18)	104.77 (2)	114.95 (3)	3.95 (12)
35. Moravian (Northern Province)	5.32 (22)	6.95 (26)	7.32 (29)	26.75 (33)	34.07 (36)	3.12 (13)
36. *Nazarene, Church of	6.43 (15)	14.57 (11)	16.91 (11)	87.65 (3)	104.56 (4)	6.07 (9)
37. Orthodox Church of America, Ukrainian	....	....	....	....	....	....
38. Pentecostal Fire Baptized Holiness	41.04 (4)	41.04 (5)	41.04 (5)	....	41.04 (27)	....
39. Presbyterian, Associate Reformed	4.26 (29)	13.57 (13)	13.57 (14)	31.60 (25)	45.17 (20)	1.90 (19)
40. Presbyterian, Cumberland	2.22 (43)	2.22 (45)	2.22 (45)	18.30 (40)	20.52 (43)	.54 (36)
41. Presbyterian, Orthodox	20.05 (7)	20.05 (9)	20.05 (9)	67.63 (4)	87.68 (7)	6.26 (8)
42. *Presbyterian, United	5.35 (21)	9.81 (16)	10.68 (17)	35.50 (17)	46.18 (18)	3.12 (13)
43. *Presbyterian, U. S.	12.31 (9)	12.31 (14)	13.41 (15)	44.13 (10)	57.54 (11)	2.48 (16)
44. *Presbyterian, U. S. A.	5.27 (23)	6.91 (27)	6.91 (30)	35.40 (18)	42.31 (24)	2.07 (18)
45. *Reformed in America	11.90 (10)	7.57 (24)	10.08 (19)	44.30 (9)	54.38 (14)	2.57 (15)
46. Seventh-day Adventists	114.28 (1)	120.00 (1)	120.05 (1)	23.06 (37)	143:11 (2)	30.05 (1)
47. United Brethren (Huntington)	6.82 (14)	14.48 (12)	14.48 (13)	52.45 (6)	66.93 (10)	4.22 (10)
Average U. S., 1951	4.48	6.04	6.43	29.18	32.33	1.31
Average U. S., 1950	4.31	5.96	6.33	24.43	30.58	1.35
48. *Baptist, Maritime	1.78 (6)	4.54 (4)	4.56 (5)	21.20 (5)	25.76 (5)	1.45 (5)
49. *Baptist, Ontario and Quebec	4.68 (3)	10.17 (1)	10.19 (1)	30.34 (2)	40.53 (2)	1.90 (1)
50. *Baptist, Western Canada	5.30 (1)	7.71 (2)	7.71 (2)	35.69 (1)	43.40 (1)	1.73 (2)
51. *Church of England, Canada	2.51 (5)	2.51 (6)	2.51 (6)	11.11 (6)	13.62 (6)	1.67 (3)
52. *Presbyterian, Canada	4.50 (4)	4.50 (5)	4.90 (4)	25.32 (3)	30.22 (4)	1.30 (6)
53. *United Church of Canada	5.24 (2)	5.89 (3)	6.77 (3)	24.22 (4)	30.99 (3)	1.67 (3)
Average Canada, 1951	4.22	4.88	5.38	20.82	26.20	1.63
Average Canada, 1950	4.53	5.73	6.37	23.13	29.49	1.34
General Average, 1951	4.47	6.00	6.39	28.78	32.07	1.33
General Average, 1950	4.32	5.95	6.34	24.39	30.55	1.35

*Member of Joint Department of Stewardship and Benevolence

**For Eight Months.

‡For 11 Months.

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*Figures supplied by the Joint Department of Stewardship and Benevolence of the National Council of Churches.

FOR CHRISTIAN FLAG SUNDAY, SEPTEMBER 28[*]

A Promotion Program Of Flowers

Arranged by Theresia Aanstoots [†]

ORDER OF SERVICE

General Superintendent, presiding

Organ Prelude

"From Greenland's Icy Mountains"—Mason-Bingham.

Choral Introit

"The Norfolk Chimes"[‖] Eight Primary children—arr. Alton O'Steen.

Hark to the sound of chiming bells;
List to the song their music tells:
Praise ye! Praise God!

Praise him for life with each new day;
Praise him for joy in work and play:
Praise God for life!

Praise him for friends who help us know
Wonders of God the world may show:
Praise God for friends!

—Jeanette E. Perkins

Processional Hymns

"From Greenland's Icy Mountains," "Fling Out the Banner."

The Order of the Processional

North, south, east, west
Choir
Scholars, Teachers and Officers
General Superintendent
Pastor

Invocation and Lord's Prayer

The Pastor

Pledge of Allegiance to the Christian Flag

The Congregation

I pledge allegiance to my flag and to the Saviour for whose Kingdom it stands; one brotherhood, uniting all mankind in service and love.

Welcome to Parents and Friends

General Superintendent

Old Testament Reading

(King James Version) Four Seniors

(The four Seniors arise in their places as they read the texts assigned to them.)

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth."—Psalms 60:4

"We will rejoice in thy salvation, and in the name of our God we will set up our banners."—Psalms 20:5

"And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts."—Numbers 1:52

Church filled with flowers. In center chancel, a wire mesh frame, which when filled with red, white and blue flowers, carried by those in the processional, will make a Christian flag. In some churches it may be best to fill in part of the frame with flowers before the service begins. How much should be done beforehand can be determined by the size of the Sunday school. It is a good plan to have the flag completed within the time allotted for the two processional hymns.

Four junior girls, robed in light blue (color usually associated with the globe), symbolic of the north, south, east and west, head the processional. North holds a white snowdrop; south, a red rose; east, a white lotus blossom; west, a blue cornflower. They place their flowers in the wire mesh frame, and remain in the chancel to help place the flowers of those in the processional.

The author is indebted to the Passaic Public Library, Passaic, New Jersey, and the New York City Public Library for finding the hymn, "The Christian Flag," words by Fanny J. Crosby and music by R. Huntington Woodman; Cynthia Pearl Maus, author of "Christ and the Fine Arts"; Thomas Curtis Clark of Bellwood, Illinois; to the music composers, poets and publishing companies, whose names are mentioned elsewhere.

In the author's own church, the First Presbyterian Church of Passaic, New Jersey, to Dr. George H. Talbott, pastor; Arthur J. Hatch, minister of music; Howard A. Steffner, junior department secretary; to Sarah L. Bell and Jean G. McQueen, primary and beginners' superintendents, who gave many of the poems and songs that have been successfully used in their departments; last, but far from least, for encouragement to four senior girls—Margaret C. Connors, Barbara A. Frerichs, Wilma Leslie Lane and Beverly J. Weed, who thought a service of flowers would appeal to both young and old.

"In the first place went the standard of the camp of the children of Judah according to their armies."—Numbers 10:14

Prayer

The Pastor

Hymn

"The Christian Flag"[‡]—The Congregation

The Christian Flag! behold it, and hail it with a song,
And let the voice of millions, the joyful strain prolong.
To ev'ry clime and nation, we send it forth today;
God speed its glorious mission, with earnest hearts we pray.

Chorus

The Christian Flag! behold it, and hail it with a song,
And let the voice of millions, the joyful strain prolong.

The Christian Flag! unfurl it, that all the world may see
The blood-stained cross of Jesus, who died to make us free.
The Christian Flag! unfurl it, and o'er and o'er again,
Oh! may it bear the message, "Good will and peace to men."

The Christian Flag! God bless it! Now throw it to the breeze,
And may it wave triumphant, o'er land and distant seas,
Till all the wide creation upon its folds shall gaze,
And all the world united, our loving Saviour praise.

—Fanny J. Crosby

Reading

"How the Christian Flag Originated in 1897"[§]—Senior

Way back on Sunday, September 26, 1897, the Brighton Chapel Sunday School at Coney Island was celebrating Rally Day. A speaker who had been engaged failed to reach the meeting on time, so Mr. Charles Carlton Overton, the Superintendent, a man always to be depended upon in emergencies, undertook to take the speaker's place. For his extemporaneous talk, he took for his text, the American flag which chanced to be draped over one corner of the pulpit. While he was speaking an inspiration came to him. Why not a flag for our Sunday schools and churches!

Immediately he outlined to his audience a plan for such a Christian Flag which should not be restricted by any geographical boundaries, but would remind all men of their allegiance to God, just as their national flag reminds them of their country. Drawing upon his imagination he described to his audience a flag, the field of which would be white, the color for purity, innocence and peace. For white has been the peace color ever since the white robed heavenly throng sang "Peace on Earth" at the first Christmas. White is also recognized as the flag of truce on every battlefield and as soon as a flag of this color is seen, the roar of guns is silenced. And in the corner of this white flag, Mr. Overton proposed having a union of deep blue, the color of the unclouded sky, the symbol of faith, trust and sincerity. On this, the cross on which the Saviour died, emblazoned in red.

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[*] The first Christian or church flag was displayed at a Rally Day service on September 26, 1897.

[†] Assistant to the minister, First Presbyterian Church, Passaic, New Jersey.

[‖] From "As Children Worship," by Jeanette E. Perkins. Copyright, The Pilgrim Press. Used by permission.

[‡] From the "Academy Song-Book." Music by R. Huntington Woodman. Used by permission.

[§] From "Twice Blest. History of the Christian Flag." Copyright 1941, The Westminster Press. Used by permission.

Such a firm hold did this idea take on his own mind that Mr. Overton immediately had a flag made corresponding to the one he had described and on the following Sunday this was draped over the other corner of the pulpit, beside the American flag. This first Christian flag was made by a Mr. Annin, well-known flag manufacturer of New York who later did much to aid Mr. Overton in securing the wide adoption of the flag.

This is how the Christian Flag originated. And its use has spread by leaps and bounds. It is found in nearly every city and village in the United States, and has spread across the seas until it has encircled the world. At one of the largest religious gatherings ever held in Exeter Hall, London, an American visitor found the Christian flag dominating the platform. Another traveler, attending a convention in the city of Shanghai, found the Christian flag occupying its unique place of honor above the flags of all the nations.

The Christian flag is not only used everywhere as an emblem, but in some places it renders a definite service. It is easy to know when Sunday comes in a civilized community, but in Zululand, South Africa, every day is as another to the natives. An American missionary in that section of the Dark Continent received a Christian flag from a friend at home. It was exactly what he needed, for he wrote back: "The Christian flag you sent our station is used specially as a signal to the natives when it is Sunday and when Christian services are to be held. The people here do not know one day from another, so each Sunday the Christian flag floats from a high pole on a hilltop where it can be seen for miles around and acts to the natives like a call to prayer."

Offertory Anthem
"Thy Kingdom Come, O Lord"—Christiansen—Choir

Doxology
(Old Hundredth) "Praise God from whom all blessings flow."

Offertory Prayer
The Pastor

Hymn
"This Is My Father's World"—The Congregation

Voice
"The Child's Appeal"—Junior

I am the Child.
All the world waits for my coming
All the earth watches with interest to see what I shall become.
Civilization hangs in the balance,
For what I am, the world of tomorrow will be.

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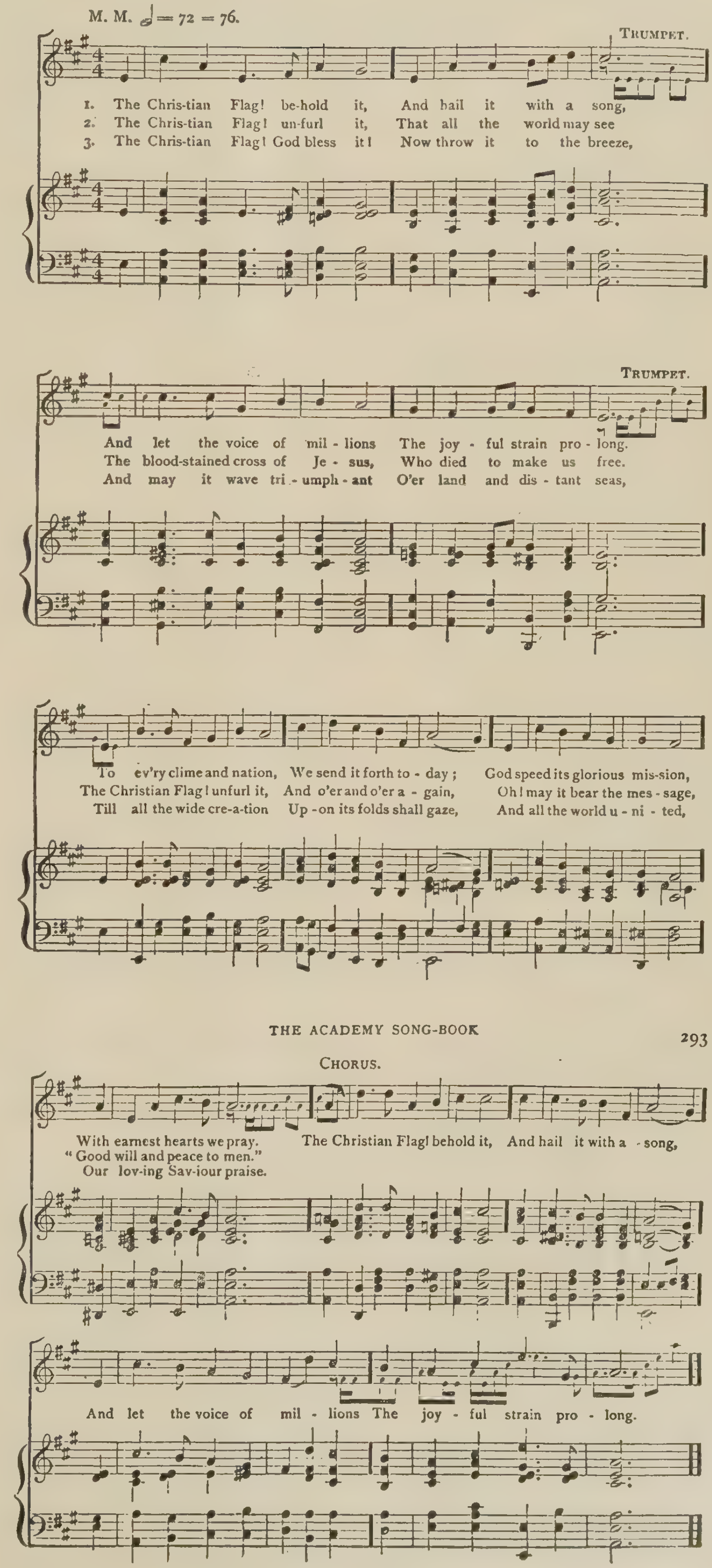
No. 110. THE CHRISTIAN FLAG

FANNY J. CROSBY R. HUNTINGTON WOODMAN


M. M. 𝅗𝅥 = 72 = 76.
TRUMPET.
1. The Chris-tian Flag! be-hold it, And hail it with a song,
2. The Chris-tian Flag! un-furl it, That all the world may see
3. The Chris-tian Flag! God bless it! Now throw it to the breeze,
TRUMPET.
And let the voice of mil-lions The joy-ful strain pro-long.
The blood-stained cross of Je-sus, Who died to make us free.
And may it wave tri-umph-ant O'er land and dis-tant seas,
To ev'ry clime and nation, We send it forth to-day;
The Christian Flag! unfurl it, And o'er and o'er a-gain,
Till all the wide cre-a-tion Up-on its folds shall gaze,
God speed its glorious mis-sion,
Oh! may it bear the mes-sage,
And all the world u-ni-ted,
THE ACADEMY SONG-BOOK 293
CHORUS.
With earnest hearts we pray.
"Good will and peace to men."
Our lov-ing Sav-iour praise.
The Christian Flag! behold it, And hail it with a song,
And let the voice of mil-lions The joy-ful strain pro-long.

I am the Child.
I have come into your world, about which I know nothing.
Why I came I know not;
How I came I know not.
I am curious; I am interested.

I am the Child.
You hold in your hand my destiny.
You determine, largely, whether I shall succeed or fail.
Give me, I pray you, those things that make for happiness.
Train me, I beg you, that I may be a blessing to the world.
—Mamie Gene Cole

Song

"The World Is a Wonderful Home"£—Beginners

The world is a beautiful, wonderful home,
Our Father has made for us here.
A home for His children in lands far away,
A home for the friends who are near.

It's home for the Esquimau child of the north
Whose igloo is made of the snow—
The land of the reindeer, the land of the sleds,
It's home for this north child, I know.

It's home for the Indian—little papoose—
Whose wigwam is under a tree,
A snug, cozy home in the heart of the woods,
A home for the red child, so free.

It's home for the Japanese child far away,
An island home over the sea—
The land of the cherry blooms, land of the dolls,
A home where this child loves to be.

It's home for the children who live on my street—
The very best home that can be;
The land of the free and the home of the brave
Is a home that's for you and for me.
—Elizabeth Mc E. Shields

New Testament Reading

King James Version—North, south, east, west

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matthew 28:19

"And hath made of one blood all nations of men for to dwell on all the face of the earth, . . ."—Acts 17:26

"And Jesus said unto them, Come ye after me, and I will make you to become fishers of men."—Mark 1:17

Recitation

"I Wish I Were a Fisherman"**—Primary Child

I wish I were a fisherman,
Like Peter, James and John;
I'd love the Sea of Galilee
In tempest and in calm.

No doubt I'd learn a lot of things
Like fishermen of old,
Just when and where to cast my nets
For more than they could hold.

And then some day the Lord might come
And walk along the shore,
And see me working there, might call
"Don't do that anymore!"

"Come follow Me, there's other work
I have for you to do!"
If He should say, "Come fish for men!"
I'd follow Him—would you?
—Alice Hansche Mortenson

Song

"Once Long Ago"/—Primary Department

Why did God give up His Son
For the world—for everyone?
God gave Jesus long ago
Just because He loves us so.

Why did Jesus come to earth
To a lowly manger birth?
Jesus came once long ago
Just because He loves us so.

Why did Jesus help the sad,
Heal the sick and make them glad?
Jesus helped them long ago
Just because He loves us so.

Why did Jesus have to die
On the cross—I wonder why?
Jesus died once long ago
Just because He loves us so.
—Marjorie Allen Anderson

Recitation

"God's Children"***—Beginner

O'er all the world God's children play
In north, south, east and west
O'er all the world may children pray
And with this prayer be blest;
Father in heaven, bless us now, we pray,
Guide us and keep us ever day by day.
—Elizabeth Mc E. Shields

Recitation

"A Love Message" ("The Whisper Song")—Two Beginners

I want to send a whisper song,
Across the waters blue . . .
And say to all the children there,
"Jesus loves you, loves you."

If they should not quite understand,
They'll wonder if it's true; . . .
But I will keep on whisp'ring still,
"Jesus loves you, loves you."
—Anonymous

Recitation

"The Flow'rs That in the Garden Grow"¶—Primary Child

The flow'rs that in the garden grow
Are very diff'rent, as you know:
God made them pink and white and blue;
In shape He made them diff'rent too.

The boys and girls who sing His praise
Are diff'rent, too, in many ways:
For black and white and brown they grow,
Because He loves to have them so.
—Alice M. Pullen

Presentation of Bibles and Diplomas

All graduates remain in the chancel while Nursery and Beginners sing "Jesus Loves Me" and the Primary and Junior graduates "I Love to Tell the Story."

Recessional Hymn

"We've a Story to Tell the Nations"—The Congregation

Benediction

The Pastor

Postlude

"Rise Up, O Men of God" (Hymn tune—"Festal Song")—arr. Bingham

Toccata on "Thou Art the Rock"—Mulet.

EPISCOPAL SEMINARY DISSOLVES STUDENT COUNCIL

Milwaukee, Wisconsin—Trustees of Nashotah House, Episcopal seminary here, have dissolved the student council for its part in a theological controversy which has split the school.

The action was taken just before the seminary's 110th commencement ceremony, but not announced until a day later. Most of the students involved in the controversy had left the campus before the action was revealed.

Bishop Benjamin F. P. Ivins of the Milwaukee Episcopal diocese and chairman of the board of trustees, said the controversy at the school was caused by a group of students who were pursuing theology and practice closer to that of the Roman Catholic Church.

A spokesman for the trustees said the students were reportedly saying the Rosary, praying to the Virgin Mary and burning votive candles.

"If you get an undisciplined priesthood you get an undisciplined church," a spokesman for the trustees said.

—RNS

ANGLICANS EXPERIMENT WITH PRAYER BOOK CHANGES

London—A trial period to test proposed changes in the Book of Common Prayer was authorized by the Assembly of the Church of England at its summer session here.

The Assembly agreed that a committee should be created to prepare a measure giving the Convocations of Canterbury and York authority to permit "certain deviations" from the Anglican prayer book for an experimental period.

—RNS

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A CASE STUDY IN CHURCH GROWTH

Organizing for New Members

*by Lowell Russell Ditzen**

EXPLANATORY. In the eighteen months from October, 1950 through April, 1952, 671 new members have been received into the Reformed Church of Bronxville. Of this number more than half were received on confession and reaffirmation of faith. Of those received by letter, thirty denominations were represented. These came from thirty states and eight foreign countries. There are a number of factors that have bearing on this sizeable number of communicants who have been added to the active rolls of the church. The outline below deals with only one aspect of the program, namely technique and procedures used by the ministers and staff and members of the church.

I

Source of Gaining Names of New People Who Move to the Community

1. Contact with real estate agencies. A note of appreciation is always sent to any realtor who provides the names of new people who have purchased homes or moved into apartments.

2. A further source is through the lists made by the political parties of people who move to the community. Party leaders and ward workers are continually on the lookout for new people and are bringing their lists up to date.

3. Through contact with the public relations individuals in the local banks the church is further able to procure names of individuals who are new to the area.

4. The Welcome Wagon Service, through a cultivated rapport with its representative, has proved to be a further source of gaining the names of individuals who are moving into the area.

(In each instance, full cooperation and warm appreciation is always expressed by the church.)

II

Method of Greeting to New People

1. Whenever the church receives the name of an individual recently moved to the area, a general letter, individually typed, is sent to that individual or family welcoming them to the community, telling them of the various churches in the area and assuring them of the desire of the ministers and the staff to be of any service or help to them. The letter states that in the event they are Protestant and have a background closely affiliated with our church, they would be most welcome.

2. The letter contains a return business reply postcard on which the individual can indicate whether or not he or she desires to receive the church literature or has any further requests.

3. A part of the plan, which, as yet, has not been organized on a regular basis for a week-in, week-out persistent program, includes a call on such individuals by an "Invitation Committee" of the church. The committee will be made up of laymen and women whose primary responsibility will be to make a personal call, learn more about these individuals and report back to the ministers.

The Reformed Church in Bronxville has successfully used 150 laymen in a calling program of this kind, done on an annual basis. It is my judgment that the more effective method is through a smaller group who will be committed to doing such calling on a regular basis week-in and week-out and returning to the church office pertinent information about individuals and families.

4. The ministers are particularly on the lookout for such new people who may come to the church worship services or who enter into some participation of some of its activities.

III

Source of Names of Individuals Who May Be Considered Active Prospects

1. The names of newcomers to the community are kept in a separate file. When through any source of information we learn that they are Protestant and have manifested some interest in the church, they are put on the active prospect list.

2. Further sources of gaining names of prospects are through individuals who come to church for worship. Three means are stressed whereby we get their names and addresses.

a. All worshippers are urged to sign cards at special occasions in the church year such as Communion services and on Easter Sunday. These cards are separated, members from non-members. They provide an invaluable source of obtaining the names and addresses of individuals who are attending church but who are not members.

b. Sunday by Sunday, there are visitors cards placed in the pews. An announcement appears in the morning bulletin urging visitors to sign the cards and to use them for any requests to the ministers or staff.

c. In the narthex of the church following the service, a member of the Women's Society and a deacon stand at a desk where is placed the visitors book. The ministers and elders greet the congregation at the close of the service and are particularly attentive to singling out strangers, to greeting them and to guiding them to the visitors book where they are greeted by the deacon and are invited to sign their name in the visitors book.

3. The Sunday morning bulletin frequently carries a printed greeting to strangers and visitors. From time to time, when announcements are made, the minister will make a verbal greeting to those who may not be members of the church and who fall in the category of visitors and strangers. These announcements emphasize the desire of the church to have their name and address, urges that they sign the visitors book or a visitors card, and that they leave the church not as a "stranger," but as a "friend."

4. Other sources through which the names of active prospects are gained are through the various organizations of the church: the church school, Women's Society, Men's Club, Couples Club, the choirs, youth activities, etc. At least once a year, the membership secretary of the church should go over the rolls of all organizations, taking the names of individuals who may have been added to the rolls of the various activities—during the past months and placing such individuals on the active prospect roll of the church. All societies should be looked on as channels to feed the congregational life. Emphasis is made with leaders to be attentive to greeting of newcomers.

5. A good will calling society of the Women's Association is invaluable in procuring additional names of individuals who manifest an interest in the church.

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*Minister, The Reformed Church, Bronxville, New York. This paper is a report made by Dr. Ditzen to the "Classis" of Westchester, New York. It is published with very little change.

IV

Methods Used to Cultivate and Deepen the Interest of Prospective Members in the Life of the Church

1. All who sign the guest book or who bring their children to church school for the first time, etc., receive a personal letter from the minister, welcoming them to the church and inviting them to share in its activities in a full way. To all such individuals an annual brochure describing the church activities is sent. They of course are invited to let their desires be known to the ministers and staff.

2. The Women's Society, through its calling committee, makes a personal contact with all such prospects. The information gained is added to the prospect card on which appears the name, address, telephone number, etc. of the prospect.

3. All such active prospects have addressograph plates made for them and are then put on the active mailing list of the church. They receive the monthly magazine, copies of printed sermons issued by the sermon publication committee, and other literature of general interest.

4. It is the plan to include a call by a member of the "Invitation Committee" on all such active prospects prior to the reception of new members at a communion service. At the present time, this program is followed through only on an annual basis by laymen and through such personal contacts as the ministers can create within the limited scope of their time.

5. At least a month prior to the reception of new members, a personal note goes from the minister to a selected group of individuals who through their participation in the church activities, the worship services, etc., may be considered as receptive to an invitation to join the church.

6. A class in preparation for church membership for adults is conducted on four consecutive Sunday afternoons by one of the ministers. The class covers a review of church history, the essential doctrines of Protestantism, the ideal of the Christian life, etc.

V

Reception of New Members and Following Their Reception

1. On the evening when new members meet with the elders, the minister speaks to the group for about a half an hour, reviewing the teachings of the preparatory class and indicating specifically some of the programs and needs of the particular congregation into which they are coming. They are greeted individually by the elders. Every effort is made to heighten the experience as one of the deepest in an individual's life.

2. On the Sunday morning when members are received into the fellowship of the church, each is called by name to stand, and, if the group is small, comes into the chancel where each is greeted by the minister. The congregation stands and joins in the singing of "Blessed Be the Ties That Bind." This plan is adjusted, determined by the number of individuals received. But every effort is made to make the public reception at the morning church service a warm and spiritual occasion.

3. A tea is held on Sunday afternoon for all new members who have been received. The presidents of all organizations of the church, the staff of the church, representative elders, deacons, and their wives are present. The purpose of the tea is to let all new members immediately become personally acquainted with the staff and with the leaders of the various organizations of the church, and also to become more intimately and happily acquainted with each other.

4. An engraved certificate is sent to all individuals who have been received in the church.

5. The minister sends, again, a personal letter expressing his joy at their reception into the church and pointing out that the church will be no greater than their loyalty to it. The letter also expresses the desire to be helpful in any pastoral way at any time.

6. When the new members meet with the elders, each fills out a detailed form giving name, address, birth date, business connection, etc. The form contains a place for a record of past church activity and for current interests, avocations, etc. The membership secretary carefully goes through these forms that have been filled out and notes any particular interest that has been indicated. That interest is passed on to the department or activity which would be most appropriately related to it. Shortly thereafter, as an example, if the individual has expressed an interest in music, the choirmaster would get in touch with the individual, inviting him or her to a choir rehearsal or begin to open up some need in the musical life of the church where they may be helpful.

7. The names, addresses, former churches, of all members received are printed in a Sunday bulletin following the reception of the members. From the pulpit the minister urges all members to look closely and carefully at

THERE IS PUBLICITY IN WEDDINGS

Weddings always are good publicity. The minister who recognizes the one hundredth wedding of his pastorate or the 500th, should use the publicity hook. Arlon O. Ebright of the First Methodist Church, Dodge City, Kansas, found that the recognition of the 500th marriage of his pastorate in that community was good news. Such items may be used to create interest in a series of sermons of family life such as are offered in this issue.

the list to note individuals who may be their neighbors or friends and make a particular personal effort to greet the new members into the life of the church and to personally be helpful in informing them of any church activity.

8. The names of all members are published annually in a booklet which is distributed to all of the active communicants in the church.

* * *

The above is a cursory outline of some of the cold mechanics that go into the methods employed at the Reformed Church. These mechanical processes do not indicate what is the overarching goal and desire, namely, to express a warm-hearted affection and concern to all people who come within the orbit of the church life—to be interested in them personally in a loving and compassionate way—and to gently open to them a vision of what an enriched spiritual life can mean to them, to their family, to their community. Every effort, in the spirit of service and of compassionate interest and love is made to be helpful to all individuals who come within the orbit of the church life. Beyond the above, the ministers do all in their power to have new members meet other members of the church through introducing them whenever they are in groups within the walls of the church, through inviting them at every and any possible occasion to informal gatherings in the manses, etc.

Overarching this program, and all aspects of the church life, is the conviction that Christ is not dead—he is alive—a power to teach and guide, comfort and inspire "you!" This spirit is reflected from the pulpit on Sunday morning to the work of the visitor who takes a bouquet to a mother and baby at the time of birth.

RULES CHURCH CHIMES MAY NOT BE BANNED

Frankfort, Kentucky — The tower chimes of churches may not legally be banned by cities in regulating or prohibiting the use of public address systems that emit "loud and raucous" noises, Assistant Attorney General John B. Browning ruled here.

To be valid, such ordinances must establish that the "loud and raucous" noises disturb, annoy or distract persons so as to constitute a "nuisance," Mr. Browning said.

A Central City, Kentucky, ordinance banned the use of any loud speaker system.

Labor organizers claimed that the chimes of First Baptist Church, of which the Rev. Francis R. Tallant is pastor, constituted a violation of the anti-noise ordinance.—RNS

BEST OF US TRIP ON THIS

Minister's Number One Emotional Hazard

by William H. Leach

FOR many years I have retained in my memory a quotation about the hazards of the Protestant minister which appeared in one of the sermons of John Henry Jowett. He credited it to Robert W. Dale, a minister who belonged to a generation before his own.

Said this cleric: "The free church minister always lives on the edge of an abyss."

He was referring to the particular temptations which come from the freedoms of our calling. The minister still, more than any other one professional man, stands alone. No ecclesiastical power is able to control his thought. He is free to interpret the Scriptures, to define the Christian philosophy—largely free in the use of his own time. He makes his own time schedule, decides on the books he will read. Such freedom presents its own temptations. Add to this the financial precariousness of the calling and you have a challenging situation.

There are many temptations. Some are financial, many are social, a few are emotional. The latter may be the most difficult to meet. I think I know what the number one emotional hazard is. It is the temptation to yield to a too common form of patronage. Yielding may add food to the table but it takes away from the man.

While visiting in the Southwest I was interested in the way that the Spanish-Americans referred to their United States Senators. They called them *patrons*. That is they bestowed patronage or gifts upon the people. This concept of democracy did not come from England, Germany, Norway, Sweden or Scotland. The visitor got the idea that the *patron* who could secure the most benefits for the citizen was the man to be elected.

In a sense the minister has many *patrons* about him in the parish. They confer benefits upon him. They add to his money, offer him discounts and special services. They give without thought of return. They are not bad people. They may be very conscientious in their benefactions. But the minister little by little finds himself leaning upon these *patrons*. Illustrations. There are plenty.

First take this report of an actual conversation. In a summer conference an informal group of ministers were discussing their various fields. One of the more successful ones laid bare his own technique of leadership.

"In every church of any size you will find a few men who are natural leaders. One will tower above the others. He has the vision and energy to be successful in his own business and has the energy to lead in the church. People will naturally follow this man. My plan has always been to find this individual and then stand back of him. He saves me from many burdens which would be oppressive, makes decisions which might be embarrassing for the minister, and what is more important usually sees that I get the salary increases to which I am entitled."

In other words this minister has found a *patron.*

Another minister tells this story.

"I have always tried to pay my own way and stand on my own feet. In my first parish I almost slipped. We had in our church a kind-hearted physician who became our family doctor. He was a generous man. That was before the days of family automobile so my wife and I appreciated the invitation to a ride with the doctor and his wife one Saturday afternoon. On the way home we stopped at a food market. He bought two roasts. One was for his family; the second he gave to us. It was appreciated for our income was small and babies are expensive.

"In a couple of weeks we received a second invitation from the same man for a Saturday afternoon ride. Again he stopped at a market, and again we received one of two roasts which were bought. A third time the same thing happened.

"Then some weeks went by without the invitation. One Saturday morning my wife mentioned the situation. 'I wish that Dr. —— would invite us for a ride today. I would like another of those delicious beef roasts.'

"These words brought me to life. I could see that we had reached a place where we were willing for a friendly host to pay our meat bills for us. We came pretty nearly to the border line of parish patronage. Believe me, I have steered clear of it since that time."

This is a good illustration of how this temptation crept up on this one ministerial family. Some others never awake to the danger.

Some never realize that they, themselves, yield to this temptation while they are very quick to see it in others. Such a man is described by one of my ministerial friends. It was the last day of the seminary year and the distinguished professor was lecturing to the young men on ministerial ethics.

"Be wary, young gentlemen," he said, "about accepting gifts from even the best of people. Such gifts will be misunderstood."

His advice, said my friend, would have meant much to me if I had not seen, even as he was speaking, stick from his vest the envelope with two passages to Europe for a vacation given his wife and himself by one of the seminary trustees. But my friend added with a sigh which indicated doubt: "But they were probably given to further scholastic research."

Secret of Free Automobiles

The next story is rather unusual. The minister is pastor of a strong church. He, himself, vouches for the fact that he has a new car every year, yet it costs neither his church nor himself a cent. It started like this.

In his church is an automobile dealer. Some years ago he came to this minister and asked if he would trade his one-year-old car for a new model of the same make. No money was necessary as used car prices were high.

"In fact," said the dealer, "because new car prices are controlled I can get more for your car than I can for the new one."

The next year the offer was repeated and, again, there was an exchange of cars. Year after year it has continued.

"It's a straight business deal," said the minister. "The dealer you see does not lose by it."

Think so. Go out and try it on one of your dealer friends.

We could multiply the illustrations. Here is a minister who has a summer home provided by a wealthy woman of his congregation. Those who accept vacation trips at the expense of someone else are numerous. Free medical and hospital service is common. Discounts at the stores, on railroad and bus tickets are usually available.

In most of these instances there is no indication that the benefactor is seeking some particular favor. The gifts are made as a special courtesy toward the religious leader. No criminal intent is involved. The danger is in the effect upon the minister and his own family. To acquire the practice of leaning on others when we should bear our own burdens is a dangerous thing for individual character.

Analogy With Political Democracy

There is an interesting analogy between the theory of patronization and the early American philosophy. The constitution of the United States sought to protect its employees from this temptation. The president is forbidden to accept any emolument outside of his own salary. And every person holding office or trust is forbidden to accept any "present, emolument, office, or title of any kind whatever, from any king, prince or foreign state."

I suspect that this particular restriction is not much observed today. There was some relenting and I believe a court decision decided that it meant that one should not accept any gift of value. But gradually it has reached a place where the sky is the limit.

But, says the reader, why compare the president or highly paid members of Congress with the preacher who certainly belongs in the low income class. There is some sense to this because the heritage of the church is quite different from that of the state in this respect.

We in America have not alone the traditions of our own land, but also those of the older European countries which sent us our parents. So far as religion is concerned both of these heritages encourage patronization. In old England the chaplain was attached to the land owner. He served under his direction, performing the duties which were assigned to him. From the land owner he received his living in such forms as might be convenient to his employer. A good hunt could bring a leg of venison to the parsonage. The mistress of the land passed out clothing to the vicar's wife and children. There were exceptions, of course, but the independent thinking clergymen were scarce. They were dependent upon the employer's generosity for food and clothing.

Here in the beginnings of a new land the state churches were continued in most of the older colonies but as missionaries pushed west they were very much on their own. Without satisfactory financial arrangements they were dependent upon the generosity of those they served. They accepted food and shelter where offered them.

There are many of us today who can recall the "pounding parties" for the clergyman which were quite common in the days of our childhood. Here the generosity of the parishioner was revealed by an open house which brought many gifts and presents of food, ranging from a pound of coffee to half a pig or a quarter of beef. It is not strange that many ministers take for granted the gifts, courtesies and tax exemptions available to us because we are ministers.

Perquisites, Fees and Gifts

We cannot discuss this theme for much time without coming back to the old theme of ministerial fees. I recall that one minister of my acquaintance remained for many years with the same church. He declined several calls to churches which looked like good opportunities. One day he revealed the reason.

"My church is close to the courthouse," he said, "and it sends many marriages my way. My perquisites reach a good figure each year. And you know that these are not taxable."

Most of us present know that these perquisites are taxable. They are to be reported in the minister's annual income tax report.

It was a very common thing in the minister's family a generation ago to consider marriages as windfalls for the minister's wife and it was a common practice for the wife to get the marriage fees. Modern pastoral counseling has, fortunately, changed this concept. Clergymen of today have made the religious marriage a thing of beauty and meaning. It would be difficult to find much opportunity for honest counseling while one is mentally spending the amount of the fee to be received.

I find that a lot of ministers are uneasy about the various fees they receive. They show their embarrassment by accepting them, with the explanation that they go into a book fund or a college fund for the children or some other special treasury. We evidently do not agree on the proper place of these fees in the minister's life.

I should think that it would be much simpler to rationalize them as honest payment for services rendered and report them as taxable income. At the same time keeping in mind the principles of Christian brotherhood and accept from no person money which will impoverish the poor. Nor should we accept from the rich any gift which will limit our individual freedom.

The use of trade discounts, baseball passes, picture show passes, cut rate fares and things of that nature belong in a different category. It is very hard to moralize on them

If I were a pastor in a community where these things are customary I think that I would accept them as do the others but I would not publicize the fact.

In our city we had a minister, now some years deceased, who insisted that he had never missed a home game of the Cleveland Indians. He not alone attended every game but took a small portable radio with him so he could

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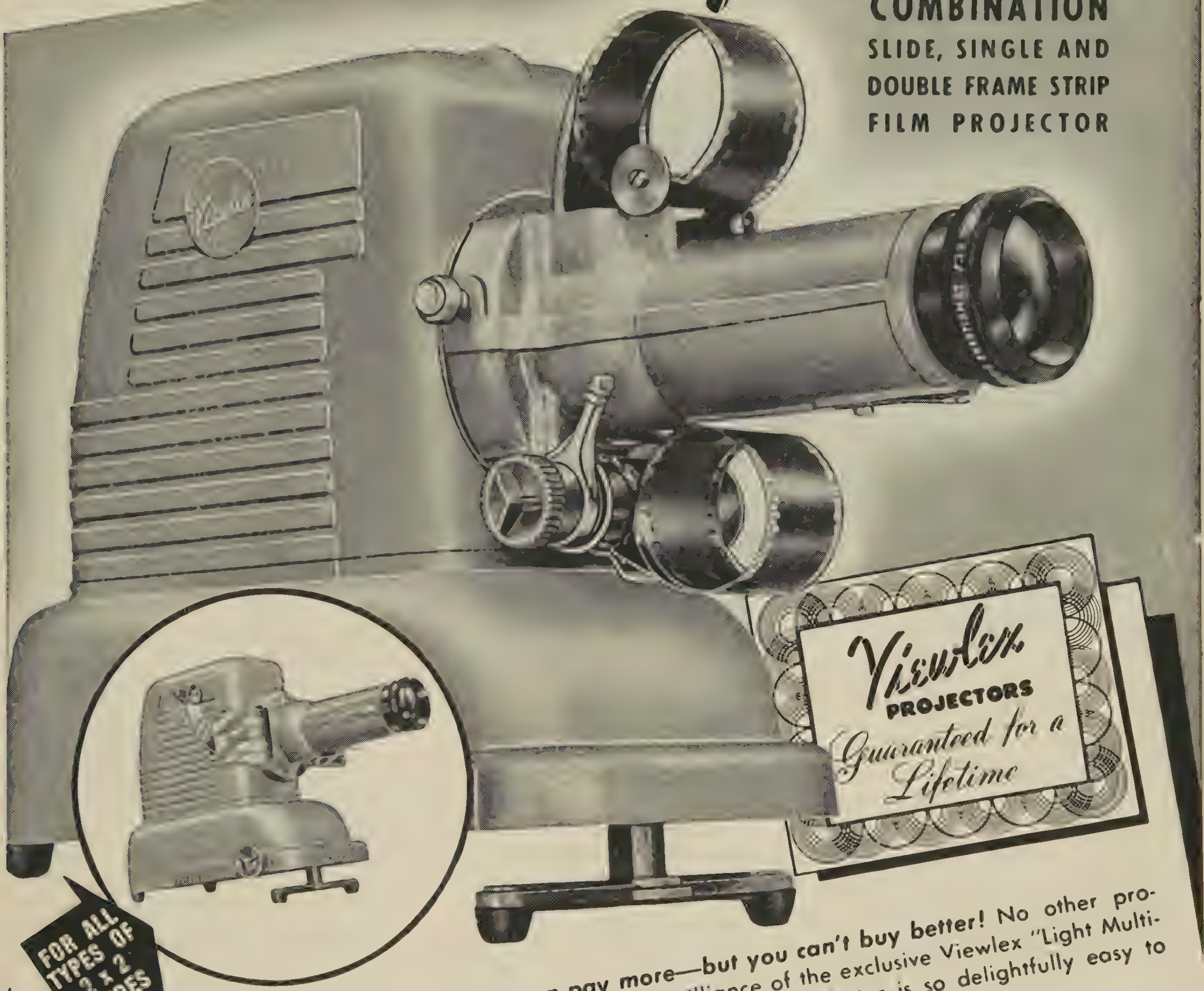
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hear the radio description of the game. He got more value out of his pass which Cleveland ministers usually receive than any other man I know. He wanted me to use a story about him in *Church Management.*

I did not want to use the story and I told him that to do so would be the worst thing I could do for him who was my friend, and for the other men in my profession. The public certainly should not be given the information that any minister has so little work to do in his church that he can attend every home baseball game.

The public is becoming very sensitive today about taxation. It is suspicious of all tax-exempt bodies and special favors shown individuals. It would be good public relations for ministers, if they are accepting patronage from the state or individuals, not to say too much about it.

We had a good example of this in the offices of *Church Management* a few months ago. During the past year postal laws have been changed which work against our magazine. Denominationally-owned publications and those owned by non-profit agencies have been given federal subsidies through reduced mailing rates in both second and third class mail. *Church Management* continues to pay the highest rates.

In a letter we mailed to advertisers we pointed out that most religious periodicals were profiting from the federal subsidy while we must continue to pay our way through honest work or close up. The result was one of the largest increases in advertising space that we have ever experienced.

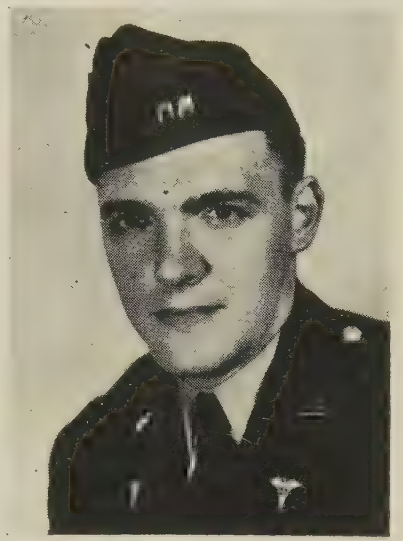
Now we can come back to our earlier question. Why compare the low income minister with the high income public official? The first reply is that it is not mainly a matter of income, at all, but of personal character. Patronage may put something in a man's pocket but it takes the same amount out of his soul.

And the second reply is that the minister, himself, needs the strength which can come from independency—the feeling that he is sufficient. The man who knows that he is making a contribution to the life of the community has the right to ask a living wage. We are handicapped in that effort because of the widespread impression that the preacher receives so many "extras." If you are well fixed yourself and you really want to help your fellow ministers, join the group who would insist that "the laborer is worthy of his hire." Concentrate on a living wage for clergymen rather than on finding ways of patronage which may bring you bread and gasoline but defeat your spirit of self-sufficiency.

DOCTOR ADVISES ON HOSPITAL VISITS

Make Your Hospital Ministry Effective

*by Dr. John K. Leach**



CAPTAIN LEACH

THE minister's part in the care of the sick is not a small one. His spiritual guidance can increase the effectiveness of the treatment and leave the patient with a feeling of security and a sense of well being. This is not an attempt to tell ministers how to do their work, but after my experience in hospitals as a student, house physician and Army officer I feel that I may be able to point out some things which will make your hospital visits more productive.

Several recent articles written by ministers on this subject have appeared and I shall attempt to supplement these rather than to repeat what has been said before.

Doctor-Pastor Cooperation

Ministers and physicians should work in harmony. There are, in several parts of the country, cooperative groups of both professions which meet every four to six weeks to discuss mutual problems. This gives each profession a better understanding of the other. Details of two of these groups were recently published in *Church Management.* One is at Hartford, Connecticut. The story appears in the June 1951 issue, page 13; a second is at San Diego, California. You will find the story of that in the November 1950 issue, page 12.

But where this is not possible there may still be worked out a plan which will help to give the patient in the hospital the spiritual ministry which is needed in the times of sickness and death. Consideration of patient and hospital personnel will make the minister's visit a gratifying experience in what might otherwise be a depressing day for the patient.

Let me point out that a patient who is confined to the hospital for the first time because of a serious illness or to undergo surgery is usually a little bewildered and somewhat apprehensive. When his light is turned out at night he feels lonely, and insecure. He thinks about what has happened that day, what is in store for him on the following day, and whether or not he has ever thought about death, this enters his mind at night.

Hospitals do not limit pastoral calls to specific hours, and I feel that calls made at times other than visiting hours should be encouraged. The patient looks forward to seeing his pastor as something special and usually desires a few minutes alone with him. Since the morning is the time for most of the routine work, such as bathing, changing linen, and performing technical procedures, late afternoon or evening is probably the best time for these visits. During these few minutes the patient should not be expected to carry on much conversation. Too many patients feel that they must be good hosts and attempt to entertain their callers. After a few introductory questions such as "how are you feeling?" and "is there anything you need?" the minister should let the patient relax and enjoy a few words of encouragement, a prayer, or a bit of church news.

Before calling on a patient it is a good idea to know something about his illness and present condition. This can probably be better obtained from the physician or hospital personnel than from his family. A brief call to his physician will enable the minister to know whether recovery is probable or doubtful and help him to make his visit most effective. If the private physician can't be reached the house physician can supply all the needed information and advise the minister whether or not there is need for exceptional brevity or quiet.

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*Dr. Leach, vice president of Church Management, Inc., a captain in the United States Army, is now on duty in the army hospital at Camp Polk, Louisiana.

Seriously ill patients are usually allowed to see only members of their immediate family and the clergy. However, under exceptional circumstances only the nurses and physicians may see the patient. In these cases the rule has been made for the patient's benefit and the wise minister is willing to simply leave a card or a message with the nurse.

When Death Is Near

I can not attempt to advise ministers as to when to offer prayer or what form their spiritual guidance should take, but there is one problem which frequently presents itself to ministers and physicians. That is, should a patient be told that he is near death? The answer to that question depends to a large extent on the wishes of the family. Also, an understanding of the patient's spiritual and emotional background helps to determine whether or not he should be told. Many patients sincerely desire to know the truth, are able to adjust themselves to it and meet death calmly and unafraid.

Support Autopsy

Finally, a problem which frequently arises for the physician and less often for the minister is whether or not consent for an autopsy will be given. Autopsies are one method of finding out why some patients die while others recover; they help the physician to determine the course of treatment for others; often they lead to the discovery of a condition that may be hereditary, thereby helping other members of the family to protect themselves from some future disability.

It is the job of the doctor, not the minister, to request this examination and explain why it is important. But as the minister is frequently at the bedside at time of death the family often looks to him for some word of advice. If he understands the purpose of the autopsy and expresses the opinion that it will be helpful, the consent of the family can often be obtained.

Most physicians recognize the value of the pastoral ministry and welcome the minister who comes with a desire to serve and sufficient tact and understanding to cooperate in the comfort and recovery of the patient. They do ask for consideration of the problems of the physician, the nurse and the organized hospital staff. Ministers and doctors work in different areas of service but in the hospital ministry their tasks converge. The fullest cooperation is the most desirable procedure.

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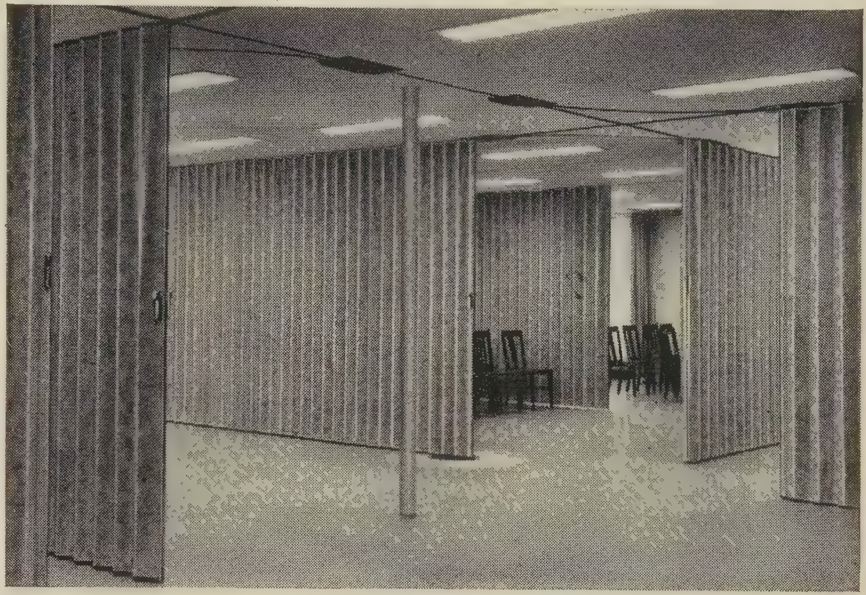

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A SERIES OF SERMONS

How a Family Grows*

by F. G. Scherer

IN the beginning God: the first cause, the creator, the source of life and personality. Before man exists, God is. In the beginning is the beginning of the creative process. God has honored man by so establishing this continuous creative process that man may enter into it and share in it.

He has committed to man the power of choice, for this is a moral universe. So man may choose between the continuity and the extinction of his kind. If he chooses continuity, he may use the privilege of cooperating in the divine plan to attain the best possible goals. Or he may choose to use these endowments for the lowest form of dissipation.

Although the world in which we live is not one of our own choosing nor were we consulted about the male-female process of reproduction, the acceptance or rejection of the scheme is within our power of choice. The purpose of these sermons is to point up the positive potentials resident in mankind.

The word "sex" is besmirched with the slime of the gutter. But so are the words "God" and "mother." When low-minded people want to express a superlative vilification they reach to the heights for words. So the ultimate in cursing becomes a combination of blasphemy, a declaration of illegitimacy and a defamation of motherhood. Those are fighting words in western drama. Yet the English language has no substitutes for "God" and "sex." Indeed, an important part of family life education is to restore the use of these words by associating their meaning with reverence and respect for personality.

So much by way of introduction to our general topic, "How a Family Grows."

I

TWO TO BEGIN

So God formed man in his own likeness, male and female he formed both, . . . and they shall be one flesh.†

From the minister's standpoint, the beginning of a family appears at the study in the form of a man and a woman who announce that they would like to be married. They seldom seek specific advice before their engagement. The romantic lovers are quite ready to hear the minister say that marriages are made in heaven and that they are fortunate to have come to a capable agent of heaven to make their bliss official. That would be an easy arrangement . . . if the minister had no conscience.

He is actually confronted with a situation which calls for such delicacy and frankness as he can muster to point out that since there are no perfect men and women there will be no perfect husbands and wives. Not even the wedding ceremony will transform the character of the individuals taking the vows. He can assure them, however, that countless numbers of men and women have become husbands and wives and that the husband-wife relationship is part of the plan for the fulfillment of life.

Furthermore, he can say to these two people that they were made for each other in the sense that God is the source of life, and if both parties accept the world as of God's design, enter into the marriage prayerfully seeking the will of God, he can bless it, and blessed events may be expected.

Love Is Not Static

The man and the woman are very much in love. They are scarcely aware of what the minister is saying, but it is worth continuing because they are sometimes helped. There are features of romantic love that need to be remembered in the wedded state. Attractive grooming, winsomeness, the display of affection, the unexpected gift, the word of praise, the assurance of position—first place in the heart of the other—are all contributing elements to happiness. But love will grow and the foundations will become even more secure. There will be an endless chain of adjustments to be made that will add to the joyous experience of the newlyweds. Or there will be a terrific crash.

An excellent statement of principles for meeting changing situations is applicable to the family, even though it was written by a bachelor:

> Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is gladdened by goodness, always eager to believe the best, always hopeful, always patient. Love never disappears.

These qualities are often called into service in reaching agreements on such minor matters as the division of a clothes closet and the menu for dinner tonight. If these comparative trifles are not quickly resolved, they can multiply in number and become major issues. There are other areas of interest that need thoughtful consideration.

Religious Differences

There are two religious attitudes that reflect the temperament of the individuals. Usually the differences are attributed to the training given in Protestant and Roman Catholic churches. That is an over-simplification of the matter. The authority of experience is the basis of religious faith of some; the external authority of a church, a priesthood, a written or spoken word beyond one's self is the accepted faith of others.

This conflict is well pointed up in the life of Jesus. He rebuked the external authoritarians of his day, and the people were astonished that he spoke as one having "authority." The record is clear that Jesus used all institutional and traditional resources for spiritual growth, but in the final analysis he accepted only that which contributed to abundant living, to personality development.

The person who finds his religious satisfaction directly and assumes personal responsibility for his relationship to God will usually concede the privilege of any form of worship to another, but he also expects his way of worship to be respected. The one who is committed to a specific external authority will be greatly disturbed if the mate is not also committed to that particular system of "salvation." Persistent effort to squeeze the mate into a particular groove is a mistake. The situation may, however, be recognized and accepted without disastrous results. But family life will never reach its highest goal unless there is a congenial religious expression of faith within the home.

Closely identified with religious attitudes is the acceptance of the male and female role in marriage. Comparatively few who take the vows in a religious ceremony hold a wholesome understanding regarding sex adjustments. If religious attitudes encourage respect for personality—myself and the other self—and there is a reasonable exercise of patience, necessary adjustments will not be difficult. If religious training has implied shame in connection with reproduction, or if self-indulgence prior to marriage accompanies the indi-

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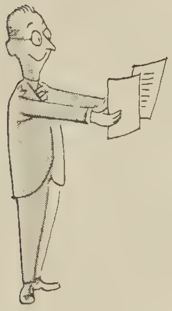

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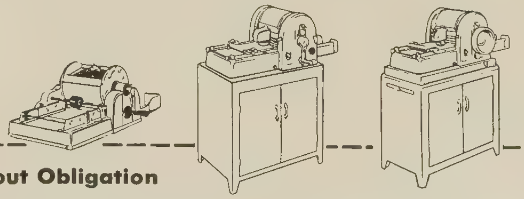

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vidual into the new home, feelings of guilt, frigidity and impotence may result.

The gross ignorance that prevents intelligent consideration and emotional understanding of the place of sex in life is believable only to those with experience in social hygiene education. Two books that could well be included in the library of a new home are: Wood, *Harmony in Marriage*, and Stone and Stone, *A Marriage Manual.* Special study of sex education is recommended until this area of family life understanding catches up with related subjects.

The meaning of divine and human love is given reality in the experience that brings together the creative process of the Eternal with the complementary personalities entering into that creative process.

In-Laws Are Secondary

Another important adjustment has to do with in-laws. In entering the new home, the husband and wife need to know the significance of family histories. A recent publication by Bossard and Boll, *Ritual in Family Living*, is very enlightening as well as interesting reading. A couple may find their general pattern of homelife described in such a way that they can consider objectively what each has brought to the marriage, and what kind of a family plan they want to develop.

Interference by in-laws is responsible for the unhappy ending of too many young families. The over-protective parent, however noble his intentions, will have to be escorted out of a position of major influence. Escorted, graciously if possible, forcibly if necessary. This need not cause a severance of all ties with the parental homes, but the newly wed couple have a primary obligation to each other and they must be recognized as a social unit.

A very similar adjustment will be faced as they seek out a social circle in which there are mutual friends. Unless they continue to live in a community in which mutual friends establish their homes, the personal friends of the man and the wife, prior to marriage, will have to take second place to the new, mutual friends in an acceptable social circle.

Financial matters often provide another test of character. One may be miserly, the other a spendthrift. The income may vary from that to which one or both have been accustomed. Personal and social pride, and sometimes business necessities, are in conflict. If both the man and the wife are to be employed outside of the home, are they ready to be patient in accepting the necessary limitations in their new home, to which they have been looking forward so hopefully?

Well, so you are married. Congratulations! If, during courtship, you have thought love is wonderful, you are in for a great surprise. It is much more fascinating and satisfying than you have been thinking. For God's love, which was in the beginning, continues as the abiding resource. Utilize that resource. Laugh together, pray together, keep on growing together, practice creative living. Say yes in your hearts to the eternal design of the husband-wife relationship.

II

NOW THERE ARE THREE

. . . Prayed to the Eternal for this child. . . . And the Eternal granted the request. . . . Therefore, also, the child is granted to the Eternal.†

The first child has arrived. There are now three members of the family unit. All of a sudden, husband and wife are also father and mother. They are the most important people in the world to another person. Living together harmoniously in the midst of strange and exciting situations is complicated.

In an ancient setting there is an account of the birth of a wanted child. Elkanah had two wives, as the custom permitted, and one wife had children. However, the favorite wife, Hannah, was without child in a land where it was usually necessary for a woman to be the mother of a son to be held in esteem. Hannah prayed, long and sincerely, that she might have a man-child. More than that, she vowed that her child should be dedicated to Jehovah. She did become the mother of a son. Elkanah respected her vow, and their infant was "dedicated unto the service of Jehovah." And Samuel became one of the great spiritual leaders of his generation.

Emanating from the creative energy of the Eternal, in accordance with the design of the Supreme Intelligence, through the cooperation of a man and a woman with the Creator, two tiny cells found each other. The sperm cell fertilized the egg cell and that was the beginning of another human being. After developing for about nine months, in a special place in the woman's body, the resultant product was more or less gently ejected from that comfortable security. A child was born — even as you and I.

The Baby—Wanted or Unwanted

The baby may be received by the parents, as in the case of Elkanah and Hannah, with entire satisfaction. A child who is asked for and who is wanted is most fortunate. But unless the illustrious parents of ancient history were different from their contemporaries, they would not have welcomed so wholeheartedly the arrival of a female child. She would have been tolerated and allowed to be a working member of the family. Had the parents been nonreligious and no child had been asked for, it is quite likely that the infant would have been met with feelings of rejection and hostility, regardless of sex.

It is too bad that those attitudes of mere acceptance and open rejection did not die generations ago. The arrival of an unwanted child is a disturbing influence in the family. Instead of solidarity, there is the beginning of disintegration. A barrier is raised, not only against the growth of the child, but also against all growth of affection within the family. The trend toward irritation can become the family pattern. The atmosphere of the home can become one charged as with an electric storm, filled with contention. The visible form of life under the same roof may continue, but it will be one of struggle and competition rather than of cooperation. The personalities of everyone involved are undermined and dwarfed.

But in the case of the wanted child, the circumstances are much happier. A child wants to be wanted. So do husbands and wives and fathers and mothers. Is there anyone who does not want to be wanted? An infant needs affection that gives him a sense of security. At what age do we outgrow that need? A child wants to be recognized and praised. Who is not pleased when he is noticed and commended for achievements?

In this atmosphere of good will toward one another, individual personalities of all members of the family expand. This is a practical affirmation of the universe, which is fundamentally a religious way of life.

The Child Is a Human Being

The child in the midst is a person. He is not a pig, not a cow, not a monkey. Just because babies are dependent, and because they sleep, eat and eliminate, that does not place them in the animal class. The husband and wife are also parents of another human being, a personality. Furthermore, this child is either a male or a female person.

The fact that sex is inherent in the universal scheme of things and that it is inseparable from human beings is self-evident with the birth of every child. Is it not then equally apparent that parents should possess knowledge of sex growth and guidance as spiritual equipment to be shared with the child? Theirs is a joint responsibility for the care and nurture of their child since he is a combination of the characteristics of both the father and the mother.

Since the child is a person, knowledge of breeding and raising stock will not meet the educational requirements for giving guidance in human reproduction. Surely the difference between mankind and animals does not need amplification. There is that spiritual quality in man which is generally accepted. Is it not obvious, then, that sex education, including information concerning human reproduction, should be given in this spiritual setting? It seems that we are always returning to the central theme of identifying sex instruction with the acceptance of the universe.

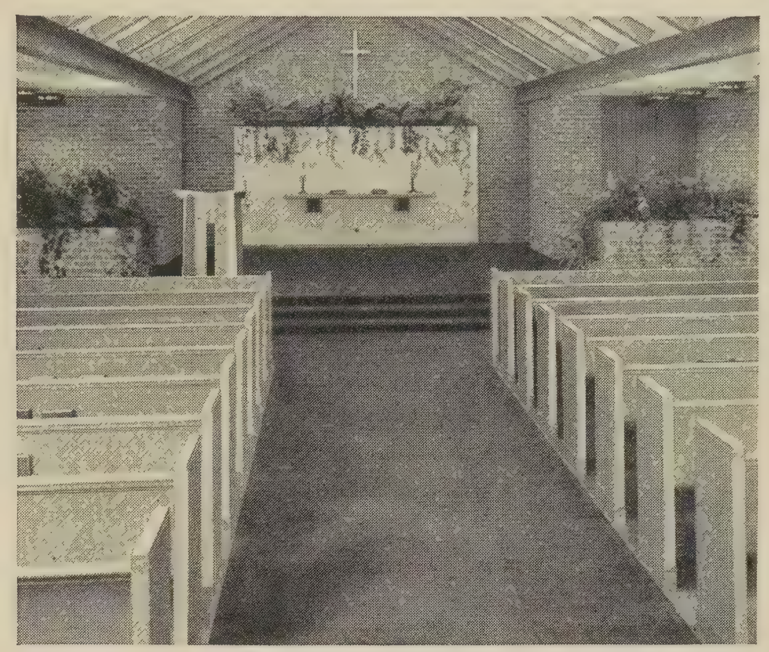
Some writers suggest that the rejection of a child may express resentment at one's own cosmic destiny. World affairs are certainly tangled, so that there is reason for thoughtful people to hesitate to accept responsibility for bringing another person on the scene. It is less understandable that religious thinking can be so confused that people can talk about the love of God, in whom resides the only creative process that is known, and at the same time assign to him a process for creative continuity that is inherently "sinful."

The Negative Attitude

The importance of all this lies in the fact that parents convey their attitudes to their children even more vividly than they do their precepts. If there is any shadow of shame in connection with reproduction, or any feeling of rejection, that will be revealed to the child with a more lingering effect than spoken words.

By way of illustration, consider the question of the very young child, "Where did I come from?" Suppose reply is made that babies come from God. Then suppose that the adult giving this reply is ashamed of God and his method of human reproduction. Has the partial truth not been put into an atmosphere charged with a negative attitude toward a creator for whose character there must be offered an apology? The confusion will carry over into other answers regarding questions of origins.

In the book by Margaret Bro, *When Children Ask*, there is excellent help in understanding the relation of various questions that indicate the child's searching for a single, simple answer to the riddle of the beginning of the universe. How did the world get started? Who made the stars? If the adult reply is to the effect, in words, that God was in the beginning, but our attitude toward God is one of shame, then the answer really is that God was in the beginning but we are sorry that



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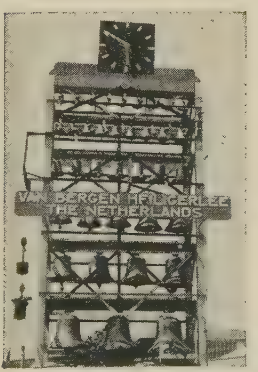

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He did not do a better job. Is it any wonder that the child is confused, as we are?

Sex Education Is More Than Physical Fact

Admittedly, the mystery of birth is being slowly cleared. Such information as is available deserves wider distribution. And the best judgment of mankind is that God is of the very highest moral character and that the privilege of mankind in reproducing the race is designed to be in keeping with that moral integrity. The physical facts, as they are known, may be built into the framework of the moral and spiritual concepts with constructive results.

For instance, the child who inquires about his origin, may be told: "You grew in your mother's body." As the questions and answers recur, information may be added. "You grew in a special place in your mother's body." "God made a special place in mother's body where you could grow." Little by little, the essential facts will become incorporated so that they will be associated with the love of God, love between God and parents, between parents and the child, between God and the child. Sex guidance is then an acceptable feature as the universe is being explored and explained.

There is a sense in which every child of religious parents, who are conscious of their relation to the creative process, becomes a dedicated child, a member of the household of faith. When parents make this commitment, it strengthens their mutual acceptance of responsibility for their child. When the child grows older, it will add significance to his acceptance of responsibility for himself to know that he is meeting the expectation of his family and his God. A motive is at hand for striving for moral integrity.

III

GROWING UP TOGETHER

And the child increased in wisdom and in stature and in favor with God and man. . . . And his parents . . . astonished . . . pondered. . . .†

The family group provides its own laboratory for experiments in family living. Experiences of all members of the family, in the daily routine outside as well as within the home, come into the family-council-laboratory for evaluation, clarification, acceptance, modification or rejection. The pattern of the family group is always being tested, confirmed or revised. Desirable social standards are wrought out of amiable, conciliatory conversations, with plenty of humor to keep the situation in an atmosphere of relaxation.

The family may agree that the social standards in the community are acceptable, or they may discover that they will need to stand for other standards as a family group, giving mutual assistance in attaining goals in their various contacts outside of the home. Each member of the family is stronger for having the approval and support of all other members.

It is difficult for the family to appreciate the growth that is taking place in the individual members. However, it should be clear at all times that all lines of growth need to be so integrated that they will converge in the direction of the goal of moral character. It is not enough to exist, to get taller and then fatter. It is the quality of life that gives the reason for being. Probably it is the pursuance of a certain quality of moral character that offers a reason for survival, a continuing to be, in order to become.

It may be useful to highlight certain periods of growth and try to illustrate how several factors can contribute to the integration of the personality.

In infancy and early childhood the individual is totally dependent for food and shelter and other necessities to continue his existence. He is equally dependent for ideas, ideas of God, ideas of people. He is a human question-box. Some questions are asked, many more are unasked. He is dependent not only for the facts but also for the interpretation of the facts. What parents know, they can tell; what they do not know, they can begin to learn with the child. This attitude of joining in the curiosity of the searching mind establishes a method in family learning together, and parents are surprised to find themselves growing too. Evasion of this privilege is to set an attitude of retreat from reality as the way of life, instead of one of affirmation.

Early Sex Guidance

For the first ten years, sex guidance can be very matter-of-fact on the part of informed parents, church and public school teachers and other adult leaders. For children do not have emotional associations with the subject matter unless adults have put emotional content into sex distinctions. Boys and girls play together on the basis of congenial companionships.

If information has not matched their curiosity, playground incidents may occur because they become aware of differences in physical structure and they want to understand them. This is not a perversion nor an occasion to call the police. Parents will find Dickerson's *Home Study Course* a ready help in meeting the situation with adequate information.

Laws Govern Growth

In connection with the facts, there is an excellent opportunity to implant the idea that growth—creative living—is in accordance with laws. There are natural laws and there are spiritual laws involved in sex growth, highly dramatized in the preparation of the person for parenthood. Then there are laws to govern society, and obedience to these laws adds to the welfare and strength of the state. Obedience to the traffic patrols on the way to school is within the experience of both adult drivers and children as pedestrians. It will be good for adults to practice what they preach in regard to traffic laws! Property rights, the non-defacements of walls and many other matters related to law observance may be introduced.

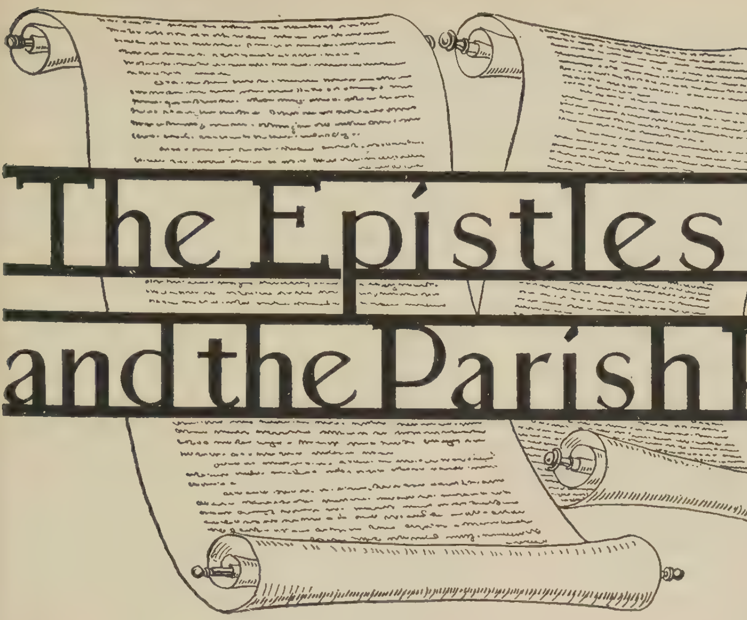
This method of training by the association of ideas is useful in itself, and it will prevent instruction in sex guidance from becoming an isolated subject. Remember that we are trying to have all lines of growth contribute to the integration of personality.

Another definable period of progress is that from childhood to youth. These are the years of puberty, the transition from total dependency to the beginning of independence. There is a marked effort on the part of the individual to attain self-mastery. Physical changes are taking place that arouse personal interest and speculation. Generative powers are being added in preparation for parenthood. This new life does not arrive by request any more than did birth itself.

The question now is not so much "Where did I come from?" as it is "Why am I here?" Some of the experiences at this time are embarrassing, some are humiliating, unless they are understood. It is natural for the youth to ask: "Why do these things happen to me?" It is tragic only when answers are not forthcoming, and he exclaims in despair, "Nobody understands me!"

At no time is youth more secretive and difficult to approach than during this transition. Because of their self-interest, they seem to resent even the friendliest gestures. The trust and confidence that parents have cultivated are now called into service.

We are impressed again with the idea that we cannot do the growing for another person. We can surround them with the conditions for growth and then let them do their own growing. One of these conditions will be to see that the physical facts are known, that certain glands have become active and that they are bringing about some rather obvious changes. Then identify these changes as being part of a universal experience. Every boy and every girl go through the transition and most of them arrive safely in the port of young manhood and young womanhood. The



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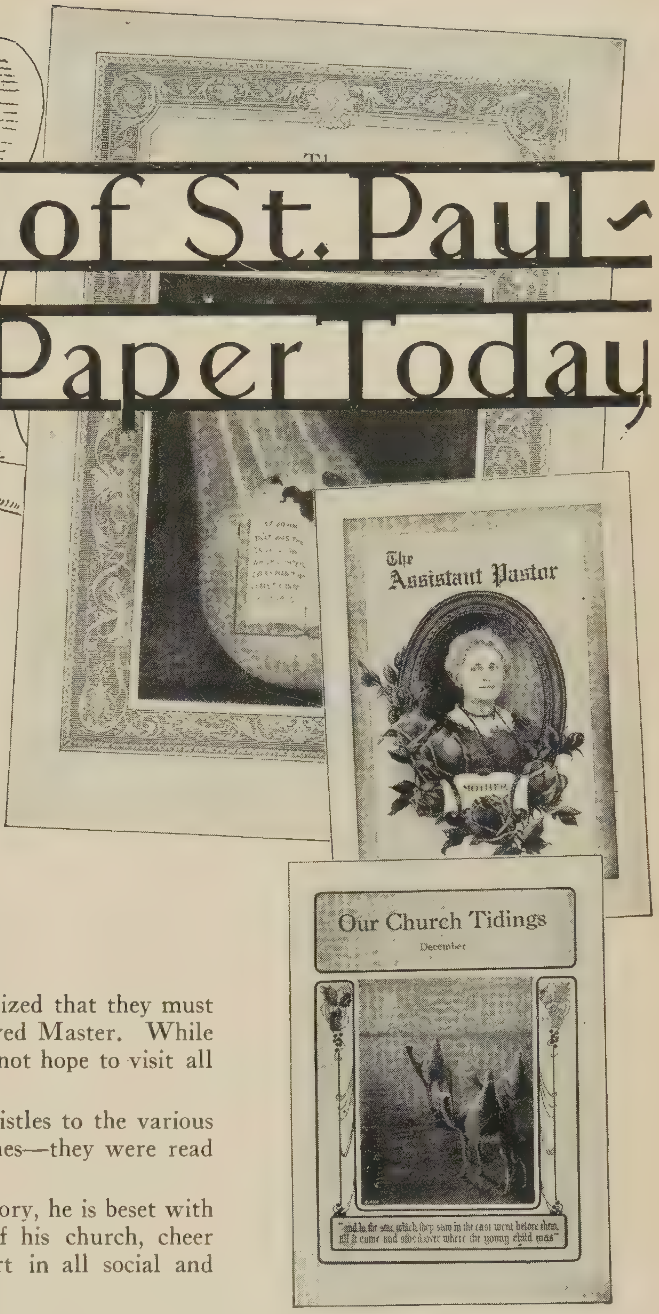
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MOTHER
Our Church Tidings
December
"and lo the star, which they saw in the east went before them, till it came and stood over where the young child was"

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physical facts must be common knowledge as a basis for further mutual confidence.

Preparation for Parenthood

The family is also the place to associate this particular experience with parenthood. It is the beginning of preparation for parenthood years ahead. This is the way God and man unite their energies in adding life to life. Then this idea becomes associated with self-realization and personal responsibility. It is at this period that more individuals dedicate themselves to God than at any other age.

Each boy must learn to live with himself, before he can live with others. He must learn to live with other boys before he gets involved in boy-girl society. Each girl must learn to know herself, her new capacity. She should learn to live with other girls before entering actively into a society of boys and girls.

Wise are the parents who understand that their children are growing up. They are always astonished at how suddenly they increase in wisdom and stature and in favor with God and man. Let them ponder earnestly how to cultivate their own resources so that they will keep abreast of the expanding interests and capacities of youth, so that they will give sound guidance. The family does grow up together.

Is it not true that many persons have not successfully emerged from this state of self-interest? They are self-conscious and uncomfortable in social relationships in later adolescence and on into adulthood. Parents may notice their own inadequacies reflected in youthful tendencies to continue too long in solitary activities. It is worth a great deal of effort on the part of the entire family to participate in church nights and community events that encourage social mingling of all ages.

Self-respect and self-love are essential qualities, but growth toward maturity moves from self to other selves, to respect for all persons and reverence for the personality.

IV
LOOKING AHEAD TO ANOTHER FAMILY

When I was a child, I talked like a child, I thought like a child, I argued like a child; now that I am a man, I am done with childish ways.†

As the individual emerges from the period of transition, the matter of personal responsibility is invoved. It is not only a skill but an art to release adult authority in the ratio that youth is prepared to assume that authority. But youth must learn to walk alone in early adolescence as truly as he had to learn to walk alone in early childhood. Adult leaders and parents diminish their doing of things for youth. There is no choice but to suffer with youth in their mistakes, to rejoice with them in their successes, as they learn to do things for themselves.

Are parents then no longer wanted? Well, ask yourself another question. Does anyone ever reach such complete maturity that he never wants advice and help? Parents, too, are engaged in striving for greater maturity, and the best hope is that they are always more advanced than their teen-agers. If mutual understandings have not been blocked, parents are wanted parents. The cycle is endless. Parents want children who want parents. Youth want their own parents, and they want to become parents of their own children.

Biologically, the outreach for immortality is expressed in wanted progeny. The cycle is not accidental; it is of eternal design and purpose. The individual seeks to project his personality into the indefinite future. But an individual cannot do this alone. A man and a woman are necessarily involved in the process. Selective mating is essential to the fulfillment of these desires. Not just anybody will fit into our idea of the family pattern. We have our pride.

Looking ahead to another family is rightly a family matter. The immediate family is painfully aware of shortcomings. It also has a reservoir of valuable experience from which to draw the ideals it would like to have continued. Then, too, parents often have amusing accounts of the adjustments they had to make when they were first married. By introducing them into the family conversation, youth will readily perceive what to expect and what is expected of them in looking forward to their own homes.

When dating days begin, parents are apt to get as nervous as youth on their first dates. Someone has done a great disservice in dubbing early ventures "puppy love." The implication is that after puppy love comes the maturity of doggy love. The facts are otherwise. Persons attract other persons. True, the thrill of today's attraction may be lost in the excitement of tomorrow's real life scenario. This is an entirely wholesome method of selecting the person who is to become the steady date and eventually the new member of the family.

What do parents have to offer during this hectic period?

Confidence Should Be Mutual

First, there is a spirit of confidence. Doubts and fears within the parents will undermine the stability of youth in critical days of decision. Confidence in themselves will undergird the poise and confidence of youth in themselves. Is there a more heartening tribute to the security of the home than the return of youth from a date and wanting to tell the parents all about it? This is the pay-off for having given to youth scientific information regarding physical growth. Having found that adults do have wisdom and experience to offer in that factual area, youth have confidence in the guidance sought by them in other areas of social living. The one pearl without price in the hands of adults is the confidence of youth and in youth.

There is a second contribution that parents make during these years. It really is a further expression of confidence but in a less favorable situation. Parents can let their youth know that they will stand by, yes, forgive, if there should be deviations or misbehavior or a temporary relapse from the family standards. This feeling of solidarity will act as a deterrent in accepting, or participating in, some of the social practices currently prevalent that are destructive. Even a slight hesitation to let the family down may afford just time enough to get perspective on certain lines of conduct and on their consequences.

Nevertheless, men and women are imperfect and the children of these same men and women are also less than perfect. Mistaken judgment, followed by impulsive action, does occur, with disastrous results to both present and future family life, as venereal disease statistics reveal too clearly. Certainly promiscuity is unacceptable as a standard of social practice. But does not the hope of minimizing the evil rest in holding on to the persons and in restoring their sense of and desire for decent living? Is it not divine to forgive? And add to forgiveness medical and mental therapy. This is a family matter, too.

A third method of helping youth meet complex situations is to continue to express affirmation of those qualities of character which are most desirable. Parents may be confronted with the necessity of re-thinking their own positions. A few years ago there was a prevalent thesis that all sex is sinful. Today the popular presentation is that sex is something merely for pleasure.

In this series of discussions, the position is taken that sex is of divine design, as a means of complementing male and female personalities for the purpose of projecting through their progeny qualities of character that have survival value.

The Draft and Early Marriage

Military service raises the question of early marriage, plus preparedness to meet the responsibilities of marriage. There is no ready-made answer. Chronological age is of less importance than maturity at a given age. Have the couple accepted the reality of being separated indefinitely? Physically and spiritually, there is a longing for life and more life. This seems to be a reaching-out for a mature concept of the meaning of life itself. Do they have a feeling of security in a friendly universe, believing that true survival values are in the quality rather than the quantity of life?

Of course, there are other matters in connection with preparedness in these circumstances. Parents and youth need to be drawn very closely together to give prayerful consideration to eternal values in the midst of world tensions.

This brings us to the conclusion of the discussion as to how the family grows. It must be quite obvious that childish attitudes are not competent to meet the issues in a growing family. As there are natural endowments within the individual that cause him to grow, when properly nourished, from child to man, there are also spiritual forces that, when properly nurtured, cause him to develop from total dependence to maturity.

Life in all areas is dynamic, so that progressive stages of growth in this moral universe carry us into areas that demand maturing perception of choices favorable to survival values and larger growth. It is a man's world, not a child's.

Someone always asks if there is not a great risk in enlarging the scope of knowledge. Of course there is. All education is a risk that crooks will know how to be more destructive crooks. In sex education there is a risk that the information will be used for sensual rather than for creative purposes. God took a great risk in creating man as he did, with power to choose what he would do with life. The risk is inherent in our universe and we cannot eliminate it.

Our responsibility is to enlighten mankind in every way possible. The fact that we want to have our best qualities continued in the family line is reasonable assurance that we dare risk disseminating knowledge. Let's surround the family with light and love and let its members grow.

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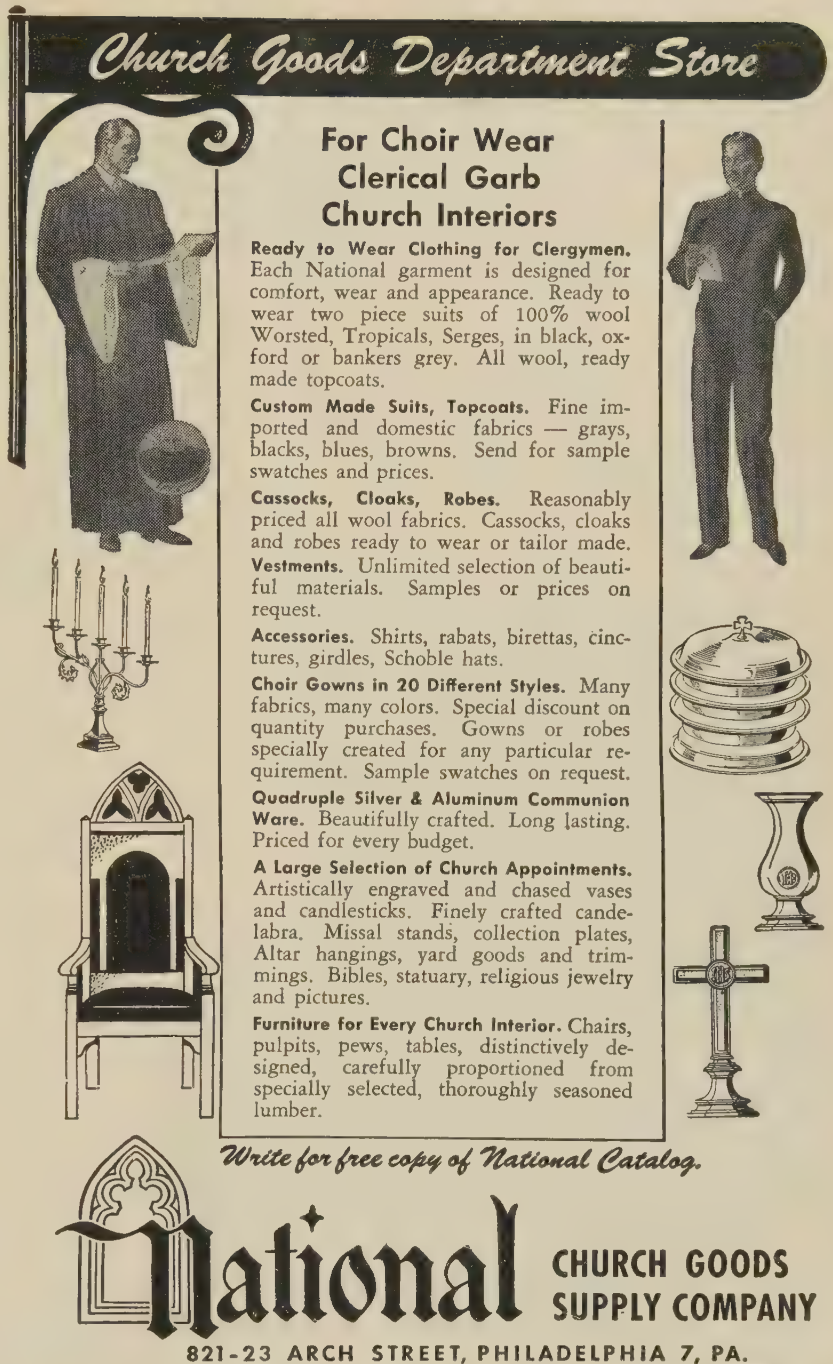

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A Sermon Calendar for the Year*

July 1952—June 1953

by Thomas H. Warner

SUMMER MEDITATIONS

July 6.

Topic: In the Cool of the Day.

Hymns: O God, I Thank Thee for Each Sight. My God, Is Any Hour So Sweet? This Is My Father's World.

Lesson: Matthew 6:25-34. Text: Genesis 3:8. "And they heard the voice of the Lord God walking in the garden in the cool of the day."

Perhaps it will not be possible for you to take a vacation this summer. The next best thing is to take occasional periods of rest.

Shakespeare wrote: "Our life, exempt from public haunt, finds tongues in trees, books in the running brooks, sermons in stones, and good in everything."

Wise men have always taken relaxation. The translator of *Josephus*, after seven or eight hours in his study, amused himself in cultivating trees. Descartes, the French philosopher, passed the afternoons in conversation with friends, and in the morning he cultivated a little garden.

An ancient writer gave expression to a beautiful idea. He represented God as taking a walk in the Garden of Eden in the cool of the evening and conversing with Adam and Eve.

In the cool of the evening we can do what Buffon, the French naturalist, did. We can walk in the garden, study nature and meet with nature's God.

A writer says "The weather being cool, I went out on the veranda to exercise my appreciation of nature. Saw bugs, saw butterflies as varied as Prang's chromes, birds innumerable, flowers with as great a variety of color as calico for the African market."

Jesus advised his listeners to study nature. By so doing they could learn important lessons. "Therefore I tell you, do not trouble about what you are to eat or drink in life, nor about what you are to put on your body; surely life means more than food, surely the body means more than clothes! Look at the wild birds; they sow not, they reap not, they gather nothing in granaries, and yet your heavenly Father feeds them. Are you not worth more than birds? . . ."—Matthew 6:25-34. (Moffatt.)

Amelia Opie, an English poet (1769-1853), wrote:

There's not a leaf within the bower,
 There's not a bird upon the tree,
There's not a dewdrop on the flower,
 But bears the impress, Lord, of thee.

Thy hand the varied leaf designed,
 And gave the bird its thrilling tone;
Thy power the dewdrop's tints combined,
 Till like a diamond's blaze they shone.

Yes, dewdrops, leaves and buds and all,
 The smallest like the greatest things—
The sea's vast space, the earth's wide ball,
Alike proclaim thee King of kings.

But man alone to bounteous heaven
 Thanksgiving's conscious strains can raise:
To favored man alone 'tis given
 To join the angelic choir in praise.

* * *

July 13.

Topic: Modesty—A Christian Virtue.

Hymns: Let Us With a Gladsome Mind. God of the Earnest Heart. All the Way My Saviour Leads Me.

Lesson: Romans 12. Text: Romans 12:3. "For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think."

Modesty is not an American trait. But it is a Christian virtue. Paul wrote, "But I say to every one of you, through the grace given to me, not to have an overhigh opinion of himself, but to have wise thoughts." (Basic English.)

Joseph Addison, the essayist, wrote: "The first of all virtues is innocence, the next is modesty. If we banish modesty out of the world, she carries away with her half the virtue that is in it."

Paul himself was a modest man. Writing to the Ephesians he said, "To me, who am less than the least of all the saints, was this grace given, so that I might make clear to the Gentiles the good news of the unending wealth of Christ." V. 3:8. (Basic English.)

Paul is not asking the Christian to demean himself. He simply suggests that he should make a calm estimate of himself. That he should "think soberly."

Agathocles, a Sicilian prince, had an earthen plate set before him to remind him that he had once been a potter.

The Roman triumvirs, who exercised control of the government, had a servant behind them, who cried, "Remember that you are only a man."

Most people who achieve greatness are modest people. In his *Personal Reminiscences*, Dr. Busey wrote: "I soon learned to know and admire Lincoln for his simple and unostentatious manners, kind-heartedness, and amusing jokes, anecdotes and witticisms. . . . He was very fond of bowling, and would frequently join others of the mess, or meet other members of Congress, in a match game at the alley of James Casparis, which was near the boarding house. He was a very awkward bowler, but played the game with great zest and spirit. . . . He accepted success and defeat with like good nature and humor, and left the alley at the conclusion of the game without a sorrow or disappointment."

Socrates, the Greek philosopher, wrote: "In childhood be modest, in youth temperate, in manhood just, in old age prudent." That was good advice.

An unnamed man said that when he began to feel too important he got a map of the universe and tried to locate himself on it. A good practice.

Here are a few suggestions that will help to keep us modest.

Forget each kindness that you do
 As soon as you have done it;
Forget the praise that falls to you
 The moment you have won it.
Forget the slander that you hear
 Before you can repeat it;
Forget each slight, each spite, each sneer,
 Wherever you may meet it.

* * *

July 20.

Topic: Resignation—A Christian Virtue.

Hymns: Angel Voices Ever Singing. Jesus, Lover of My Soul. When the Weary Seeking Rest.

Lesson: I Samuel 2. Text: I Samuel 3:18. "It is the Lord: let him do what seemeth him good."

The fate of Eli arouses our pity and sympathy. Evidently he had failed in the training of his sons. Their conduct was an open scandal. According to "'a man of God" he was to be made to suffer for their delinquency.

Eli's attitude in this situation was admirable. When he learned the fate that awaited him and his family, he said, "It is the Eternal, let him do what he thinks good!" (Moffatt.)

Trouble seems to be the common lot of man. Eliphaz, the Temanite, uttered a profound truth when he said, "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble as the sparks fly upward."—Job 5:6, 7.

A widow was in despair because of her troubles. "No other roof," she complained, "is so constantly beset with misery as mine." But God taught her a lesson. One night she dreamed that a whole town stood before her and every house in it bore a cross against its door.

When trouble comes we are apt to be sorry for ourselves. Alice Caldwell Hagan, a Louisville society girl, touched a million hearts with the book, *Mrs. Wiggs of the Cabbage Patch.* She has

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*Sermons are based on the Calendar for the Christian Year prepared by the Federal Council of the Churches of Christ in America and incorporated in the Liturgical Calendar published in this issue of "Church Management."

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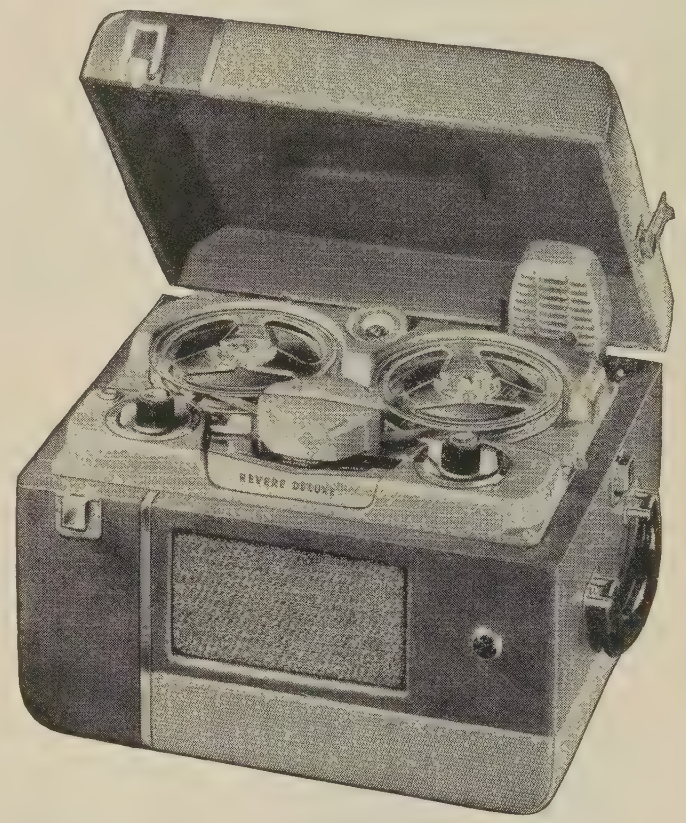

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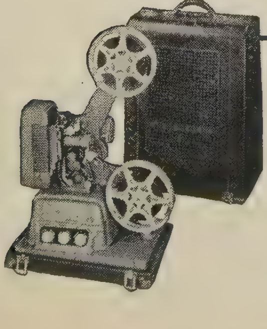

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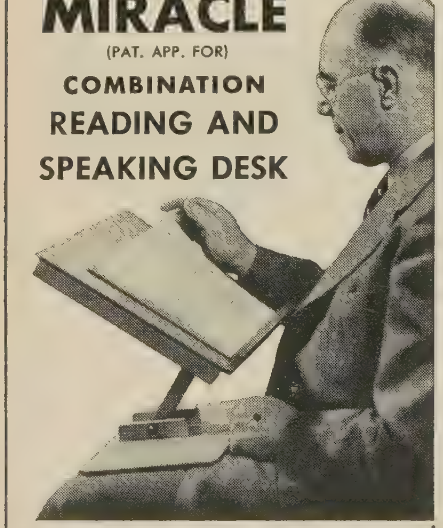

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Mrs. Wiggs saying: "Don't you go an' git sorry for yourself. That's one thing I can't stand in nobody. There's always lots of other folks you kin be sorry for 'stid of yerself. Ain't you proud you ain't got a hairlip? Why that thought is enough to keep me from ever gittin' sorry for myself."

Instinctively we resent trouble. But there is a better way. It is to accept it with resignation. Eli spoke wisely when he said, "It is the Lord: let him do what seemeth him good."

Resignation is a Christian virtue. Rev. Robert Collyer said: "Trust in God as Moses did, let the way be ever so dark, and it shall come to pass that your life at last shall surpass even your longing. Not, it may be, in the line of that longing, that shall be as it pleaseth God. But the glory is as sure as the grace, and the most ancient heavens are not more sure than that."

The emperor moth is perhaps the most significant of all its species. Yet it gets its beauty through suffering. Through its struggling the blood is forced into its gaudy wings, its strength develops, and it floats away in the sunlight, a creature of beauty and gladness. So lives can be made beautiful through suffering and struggle.

Thy cup holds bitter, O life,
Though it be at the prime.

Thou hast it not all at a draught—
One drop at a time.

Steep are thy mountains, O life,
And but small strength to climb.

The journey is not for a day—
One step at a time.

* * *

July 27.

Topic: Gentleness—A Christian Virtue.

Hymns: Begin My Tongue Some Heavenly Theme. Where Is Your God? They Say. In Heavenly Love Abiding.

Lesson: II Timothy 2:14-26. Text: James 3:17. "But the wisdom that is from above is first pure, then peaceable, gentle, easily persuaded, full of mercy and good fruits. . . ."

Here James is writing about "heavenly wisdom." In relation to its possessor it is chaste, pure. In relation to others it is peaceable and gentle. It is easily persuaded, conciliatory, full of mercy and straightforward.

Gentleness is a Christian trait. It is one of the fruits of the Spirit.—Galatians 5:22.

Rev. James Hamilton describes gentleness in these words: "True gentleness is love in society holding intercourse with those around it. It is considerateness, it is tenderness of feeling, it is primptitude of sympathy, it is love in all its depths and in all its delicacy. it is promptitude of sympathy, it is love less grace, 'the gentleness of Christ.'"

Gentleness is not a characteristic of modern life. We have no time and little disposition to be gentle.

Nietzsche, the German philosopher, gave the world a new epigram, "A new commandment I give unto you, Be hard."

A man in an English court, who described himself as a singer, composer and poet, complained that a policeman in attempting to move him on, "bumped him with his vulgar body." The judge made a wise remark. He said: "Policemen in this life are as good as many other men, and it matters not from which class they come. A man is as good as he behaves."

Gentleness wins when brusqueness fails. Shakespeare had that in mind when he wrote, "What thou wilt thou shalt rather enforce with thy smile than hew to it with thy sword."

A telephone operator was tired. Her head ached. She had just succeeded, after repeated calls, in getting the number wanted by 349M. Here they were calling her again. "Can't that woman be quiet a minute?" soliloquized the operator, while she reiterated, "Number, please?" trying to speak pleasantly.

"Central," said a pleasant voice, "I want to thank you for taking so much trouble to get me that last number. You are always very kind and obliging, and I do appreciate it." Nothing like that had happened before. Suddenly her headache was better. Suddenly the day was brighter. It was so good to be thanked.

Jesus appraised gentleness very highly. In the Sermon on the Mount he said, "Happy are the gentle: for the earth will be their heritage."—Matthew 5:5. (Basic English.)

How little it cost, if we gave it a thought,
To make happy some heart each day!
Just one kind word, or a tender smile,
As we go on our daily way.
Perchance a look will suffice to clear
The cloud from a neighbor's face,
And the press of a hand in sympathy
A sorrowful tear efface.

* * *

August 3.

Topic: Reverence—A Christian Virtue.

Hymns: All Hail the Power. Our Wilful Hearts Have Gone Astray. Crown Him With Many Crowns.

Lesson: Matthew 17:1-21. Text: Matthew 17:5. "This is my beloved Son, in whom I am well pleased; hear ye him."

The story of the Transfiguration has occasioned much discussion in theological circles. Historical facts certainly underlie the incident. This is indicated by the fact that the early church attached much evidential value to it.

An interesting theory is that it was a subjective vision given to Jesus and his disciples in a sort of mystic trance, like Paul's vision when he was caught up into the third heaven.

The record says, "He was still speaking when a bright cloud overshadowed them, and from the cloud a voice said, 'This is my Son, the Beloved, in him is my delight: listen to him.'" (Moffat.) The disciples were greatly impressed by the incident. It resulted in a deep reverence for Jesus.

Jesus was often reverenced during his earthly career, — Matthew 8:2, 9:18, 15:25, 20:20; Mark 5;22, 7:25; John 9:38.

Jesus has been reverenced by men of all ages. A company of English literary men, including Charles Lamb, Hazlitt, Leigh Hunt and others, one day fell to discussing persons they would like to have met. After naming every possible name in the gallery of fame, whether worthy or unworthy, Charles Lamb said to the company: "There is only one person I can ever think of after this. . . . If Shakespeare were to come into this room we should all rise up to meet him, but if that person was to come into it we should all fall and try to kiss the hem of his garment."

Reverence is a Christian virtue. Goethe, the German poet, wrote, "The soul of the Christian religion is reverence."

And another writer says: "Reverence is an ennobling sentiment. It is felt to be degrading only by the vulgar mind which would escape the sense of its own littleness by elevating itself into an antagonist of what is above it. He that has no pleasure in looking up is not fit so much as to look down."

The proper attitude of the Christian to Jesus is expressed in these lines.

Lord Jesus hear me when I pray,
Guide Thou my wandering mind,
And bring it back to rest on Thee,
Where perfect strength I find.

Lord Jesus help me all my days
To live and work for Thee,
That my whole being may show forth
What Thou wouldst have me be.

Lord Jesus take my heart today
According to Thy word,
And dwell therein for evermore
My Saviour and my God.

* * *

August 10.

Topic: Purity—A Christian Virtue.

Hymns: Joyful, Joyful, We Adore Thee. Father to Us Thy Children. Rejoice Ye Pure in Heart.

Lesson: Psalm 24. Text: Psalm 24:3, 4. "Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? He that hath clean hands, and a pure heart."

Psalm 24 is an ancient liturgy which was sung at the entrance of the ark into the Jerusalem Temple at the annual New Year's Festival. It declares the qualifications that one must have to enter that holy place. "He only that has clean hands and a heart unstained, who never sets his mind on what is false, who never breaks his word."

Purity is a Christian virtue. In his General Letter to Christians, Peter said, "Seeing you have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—I Peter 1:22.

And Paul wrote, "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."—I Timothy 1:5. His advice to young Timothy was, "Keep thyself pure."

In her book, *Pictures and Their Painters,* Lorinda Munson Bryant writes: "With the coming of the Christian religion from Palestine a new motive entered into the life of the Romans. Christ had taught his disciples that spiritual beauty was greater than physical and moral beauty. The Roman converts with their inherited artistic tendencies, where the perfection of form was the ideal, were at a loss just how to combine the beauty of the

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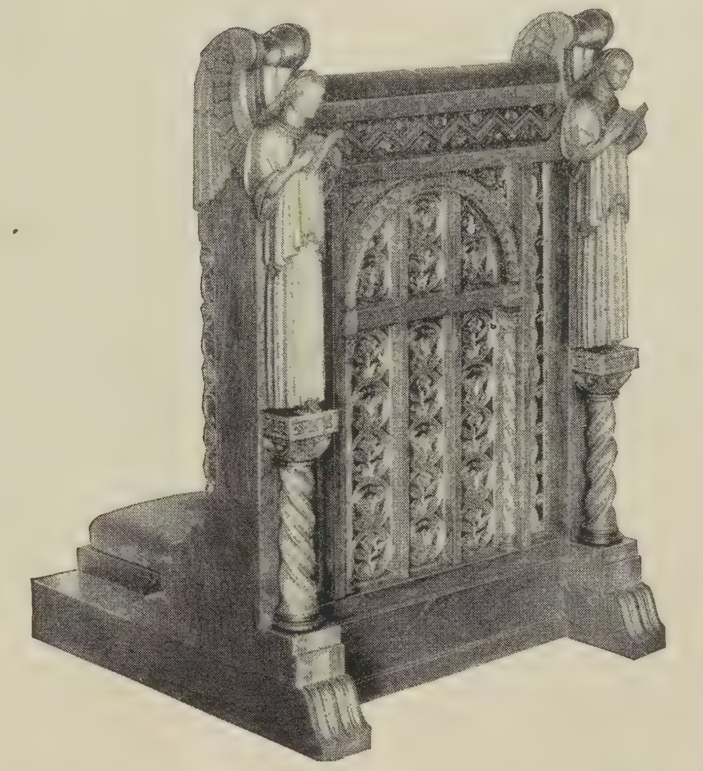

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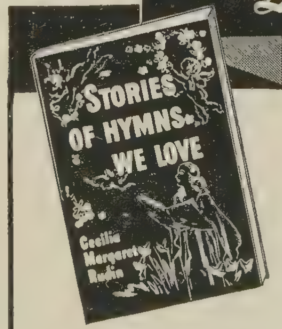

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spiritual and physical natures." That is our problem.

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Some years ago a famous agnostic orator addressed a large audience in Chicago. Two young men heard him. As they walked home together, one said, "Well, he swept everything before him tonight, didn't he?" The other replied, "He did not touch one thing." When asked what that was he replied, "My old mother's religion." The recorder of the incident remarked, "Nothing clings to a young man more tenaciously, and helps him more tenderly, than the memory of his mother's piety and prayers."

It is not easy to live a pure life. Often we have to confess our failure. Then we can pray with Elizabeth Stuart Phelps:

Take unto Thyself, O Father,
 This folded day of Thine,
 This weary day of mine;
Its ragged corners cut me yet,
O, still the jar and fret!
Father, do not forget
 That I am tired
With this day of Thine.

Breathe Thy pure breath, watching Father,
 On this marred day of Thine,
 This erring day of mine!
Wash it white of stain and spot!
O, cleanse its every blot!
Reproachful Eyes! remember not
 That I have grieved Thee
On this day of Thine!

* * *

August 17 (Old Home Church Sunday).

Topic: Friendliness—A Christian Virtue.

Hymns: Where Cross the Crowded Ways of Life. I Would Be True. Love Thyself Last.

Lesson: Ruth 1. Text: Proverbs 18:24. "A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother."

Friendliness is a Christian virtue, and the world is in dire need of it. Commenting on the universal popularity of the hymn, Abide With Me, a writer said: "We may well inquire what is the explanation of the hymn's amazing popularity. I think, first of all, it is due to the desperate loneliness of men and women. They long for someone with whom they can walk, and to whom they can talk in perfect sympathy, faithfulness and understanding. The hymn is an answer to that deep-seated desire."

Friendliness is a permanent attribute. The text says, "And there is a friend that sticketh closer than a brother." And again the writer says, "A friend loveth at all times, and a brother is born for adversity." 17:17.

Aristotle wrote: "In poverty and other misfortunes of life true friends are a sure refuge. The young they keep out of mischief, to the old they are a comfort and aid in their weakness, and those in the prime of life they incite to noble deeds."

Friendliness is beneficial to the giver and the recipient. "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend," says the proverb writer. 22:18.

Robert Hall said: "He who has made the acquisition of a judicious and sympathizing friend, may be said to have doubled his mental resources."

Friendliness is sacrificial. Jesus said, "Greater love hath no man than this that a man lay down his life for his friend."—John 15:13.

Some years ago, Miss Bessie Foster of Evansville, Indiana, although warned by her physician that her life might pay the forfeit, went to Denver, Colorado, leaving her sick bed, to testify in behalf of a former boy friend on trial for murder. Before she could return home she died of an operation.

Old Home Sunday furnishes an opportunity to renew old friendships. "Friendship is the shadow of the evening, which strengthens with the setting sun of life."

The *Dixie Digest* gives a good description of friendliness.

Wouldn't this old world be better,
If folks we met would say,
"I know something good about you,"
And then treat us just that way!
Wouldn't it be fine and dandy
If each handclasp warm and true,
Carried with it this assurance,
"I know something good about you!"
Wouldn't things be more pleasant,
If the good that's in us all
Were the only thing about us
That folks bother to recall!
Wouldn't life be much more happy
If we'd praise the good we see;
For there's such a lot of goodness
In the worst of you and me!
Wouldn't it be nice to practice
This fine way of thinking too;
You know something good about me,
I know something good about you!

* * *

August 24.

Topic: Endurance—A Christian Virtue.

Hymns: For the Beauty of the Earth. God of the Strong. Go Labor On.

Lesson: Matthew 10:16-33. Text: Matthew 10:22. "But he that endureth to the end shall be saved."

Jesus sent his twelve disciples on a missionary tour. This mission was intended partly to prepare the way for future visits by Jesus, and partly to train the twelve for their future ministry.

Jesus warned them that they would meet with opposition. He said, "Behold I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents, and harmless as doves." V. 16.

Down the ages Christians have met with opposition and sometimes with persecution.

What a story is suggested by the word "martyr." It was the Greek word for a witness, a witness to the truth. And the word "inquisition." It marks the first time in history in which a man's thoughts were not safe, in which authority tried to pry into and control the thinking of men.

Even in our day many Christians have suffered persecution, Pastor Niemoller was confined for seven years in cruel and unjust imprisonment. He was the outstanding figure who dared to defy Hitler in the interests of Christian liberty.

Here in the United States, we are living in a more tolerant environment. Nevertheless it requires patience and courage to live an open Christian life. No actual suffering is inflicted, but the innuendoes of the agnostics present a disturbing problem.

Cyrus Eaton, a Cleveland industrialist, writes: "Our first task is to strive for the emancipated mind. Clearly, in the United States of today, it is not prudent particularly for the statesman, the editor and the teacher to question the prevailing orthodoxy, based though it is on Oriental superstitions that cannot much longer sustain the Western world. Somehow, we in America must become free enough to seek the truth and brave enough to utter it."

Then there is a cloud on the horizon. At present it is no bigger than a man's hand. But it will bear watching. It is the menace of communism.

It is well for us to keep in mind the injunction which Jesus gave to the twelve, "He will be saved who holds out to the very end." (Moffatt.)

An unknown author in his hour of perplexity prayed:

Being perplexed, I say,
 "Lord, make it right!
Night is as day to Thee,
 Darkness is light.
I am afraid to touch
 Things that involve so much;
My trembling hand may shake—
My skilless hand may break,
Thine can make no mistake."

Being in doubt, I say,
 "Lord, make it plain!
Which is the true, safe way?
 Which would be vain?
I am not wise to know,
Nor sure of foot to go;
My blind eyes cannot see
What is so clear to Thee;
Lord, make it clear to me."

* * *

KINGDOMTIDE

August 31 (Labor Sunday).

Topic: The Unemployed.

Hymns: There's a Wideness in God's Mercy. Jesus, Thou Divine Companion. O Son of Man, Thou Madest Known.

Lesson: Matthew 20:1-16. Text: Matthew 20:6, 7. "Why stand ye here all the day idle? . . . Because no man hath hired us."

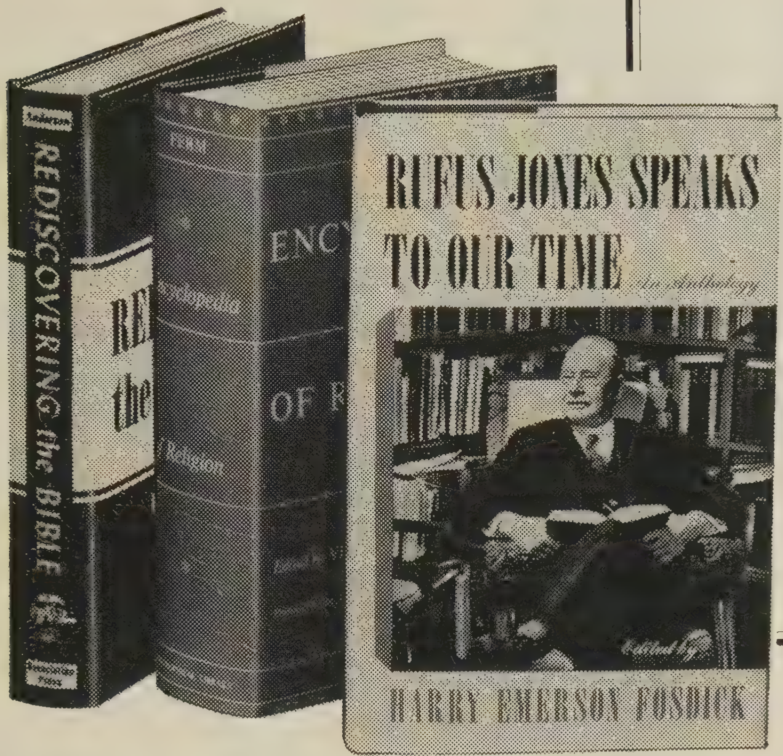
The story of the Laborers in the Vineyard has puzzled many. Professor Dummelow calls it a difficult parable, and gives to it a spiritual interpretation.

But Dr. John Erskine, in his book, *The Human Life of Jesus*, applies it to industry. He suggests that what might seem an injustice was not so in reality. It was a foreshadowing of the principle of unemployment compensation.

The men who were hired at the eleventh hour were unemployed, not because they were unwilling to work, but "because no man hath hired us." They had been in the market place all day. They were worried because they did not have a job. When the opportunity came they seized it gladly.

The inference is that because they were willing to work and could not find employment they were entitled to a full day's pay.

Unemployment is the bugbear of the



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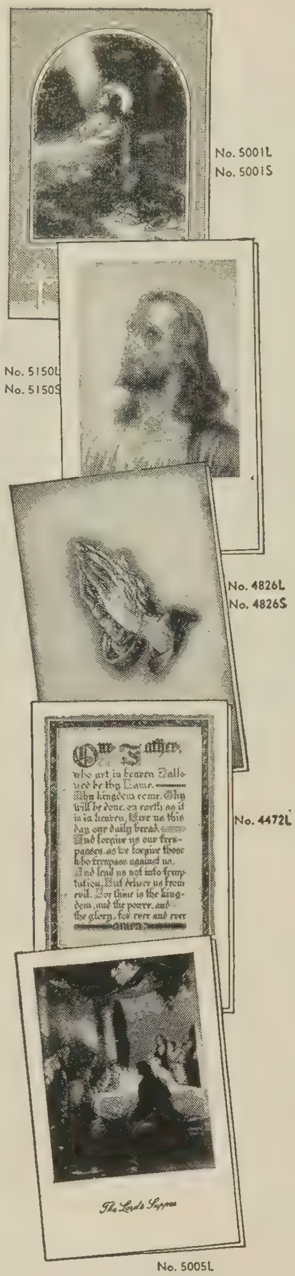

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worker. During the Hoover depression the Joint Committee on Unemployment issued a statement in which it said: "The problem of unemployment and depression is an outgrowth of the entire social and economic organization. It is a social problem of national concern. It can be met and will be met only by national and Congressional action. The American people should now demand that every man and woman willing and able to work be guaranteed employment, and an annual income sufficient for maintenance upon a normal level of life."

Not only employees but employers are interested in the problem of unemployment. When the State Employment Compensation Law was enacted in 1938, employers in Lorain County, Ohio, perceived the need for an organization to keep employees on the job as much as possible. So they organized the Employment Stabilization Bureau, Inc. Its purpose was to find work among the member companies for employees who were laid off by other members. Approximately 11,000 workers were involved.

The church must take an active interest in the problems of the workers. It must recognize the dignity of labor and its right to adequate compensation in the present, and adequate provision for the future.

As the Federal Council said in a manifesto: "To meet the needs of this hour the church of Christ must be strengthened in body and spirit. For social sustenance she looks to the millions of men and women of every race and class and land included in her membership, and she expects of them, as Christians in an unchristian society, sacrificial and discerning service. For empowering of spirit she turns anew to the Lord of history and the Redeemer of mankind, the Carpenter of Nazareth, in loyalty to whom she finds her life, and by whose design the world must be refashioned."

The attitude of the average worker is expressed in these lines:

I want to go out with my head erect;
I want to deserve all men's respect;
And here in the struggle for fame and pelf
I want to be able to like myself.
I don't want to look at myself and know
That I'm bluster and bluff and empty show.

* * *

September 7.

Topic: "O Come Let Us Worship."

Hymns: When Morning Gild the Sky. Blest Be the Tie That Binds. O Worship the King.

Lesson: Psalms 121 and 122. Text: Psalm 29:2. "Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness."

The Hebrews were frequently exhorted not to neglect divine worship.—Deuteronomy 26:10; II Kings 17:36; I Chronicles 16:29; Psalms 29:2; 95:6; 96:9; 99:5.

It was the custom of Jesus to attend the synagogue services regularly. Luke 4:16.

It was also the custom of the apostles. Acts 13:14.

Our forefathers attended divine worship regularly. Washington worshipped in Christ Church, Alexandria. When I visited there the sexton told me that

Washington was a warden in his day, and that he never missed a service.

When Washington took charge of the army he "required and expected of all officers and soldiers not engaged in actual duty, a punctual attendance on divine service, to implore the blessing of heaven upon the means used for our safety and defense."

One of the sad facts about the present age is that the house of God is neglected. This seems to be universal. From everywhere we hear the report that churches are practically empty.

Trivial reasons are given for nonattendance. "Why don't you go to church?" a man asked of an acquaintance. "Too far," was the answer. "Why don't you go?" he countered. "We live next door to one, and I hate to get all dressed up just to go that little way."

But there are sound and valid reasons why we should attend church regularly. One of our popular writers, William F. McDermott, set them forth in an article.

"Whenever I move into a new community I make a point of joining a nearby church immediately. To me, churchgoing is an adventure, not a chore. It gives me a chance to range the universe in thought, and the world in service. It refreshes me physically, stimulates me mentally, quickens me spiritually. And always I find there the opportunity for new friendships that I can gain nowhere else.

"The crowning thrill of religion, of course, is experienced in worship and devotion. The spirit of worship is progressively enriching and delightful. Yet it must be cultivated to be appreciated. Liturgy that may at first seem meaningless becomes an inspiration. Worship may be had in the open field, in a hall, or in the home, but it reaches its heights in the beauty of the church. There one really finds fellowship with the Eternal."

We shall find it profitable to respond to the injunction of the Psalmist, "Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness."

Here is an appropriate prayer for a new church year:

Let Thy blessing rest upon this church, O Lord.
Out from the by-roads, out of our care-filled days
We come, an earnest throng, to hear Thy word.
To offer Thee our sincere, heartfelt praise.
We come to seek Thy steadfast guiding power.
We come to lay our burdens at Thy feet:
We seek the calming quiet of this hour
Away from the clamoring throng, the crowded street.

* * *

September 14.

Topic: The Serene Life.

Hymns: O God, Our Help in Ages Past. 'Mid All the Traffic of the Ways. We Bless Thee for Thy Peace.

Lesson: Daniel 10:10-21. Text: Daniel 10:19. "O man, greatly beloved, fear not, peace be unto thee."

Daniel's final vision is recorded in chapters 10 to 12. In the third year of Cyrus, after three weeks of mourning and fasting, he had a vision by the river Hiddekel. He saw a glorious angelic being who addressed him with words of encouragement.

"O Daniel, a man greatly loved by God, stand erect and understand the message I now bring to you, for I have sent to you at last." V. 11.

"Fear not, Daniel, for ever since you applied yourself to brooding on the future and to fasting humbly before your God, your prayers have been heard, and for the sake of your prayers I am here." V. 12.

"O man, greatly loved by God, fear not; all good be yours; be strong, be brave." V. 19. (Moffatt.)

The expression, "fear not," occurs at least eleven times in the Bible. It is a message we need to hear today. How can it be attained?

Rabbi Joshua Loth Liebman, the author of *Peace of Mind*, writes of a young man who drew up a catalogue of the acknowledged "goods" of life. He took it to an older man who had been his mentor and model.

"An excellent list," he said, "well digested in content and set down in not unreasonable order. But it appears, my young friend, that you have omitted the most important element of all."

"And what is that missing ingredient?" the young man asked. The mentor wrote down three syllables: *peace of mind*. "This is the gift that God reserves for his special proteges," he said.

"Talent and beauty he gives to many. Wealth is commonplace, fame not rare. But peace of mind—that is his final guerdon of approval, the fondest insignia of his love. He bestows it charily. Most men are never blessed with it. Others wait all their lives, yes, far into advanced age, for this gift to descend upon them.

"This is no private opinion of mine. I am merely paraphrasing from the Psalmists, Marcus Aurelius and Lao-tse. 'God,' says each of these wise ones, 'heaps worldly gifts at the feet of foolish men. But on my head pours only the sweet waters of serenity. Give me the gift of the Untroubled Mind.'"

Another writer makes this suggestion. "Forget yesterday and live in today. Happiness is the art of never holding in your mind the memory of any unpleasant thing that is once passed."

In a poem entitled *Growing Old,* these lines occur.

A little more love for the friends of youth;
A little less zeal for established truth;
A little more charity in our views;
A little less thirst for the daily news;
And so we are folding our tents away
And passing in silence at close of day.

A little more leisure to sit and dream;
A little more real the things unseen;
A little bit nearer to those ahead,
With visions of those long loved and dead;
And so we are going where all must go,
To the place the living may never know.

* * *

September 21.

Topic: Despising God.

Hymns: O God, Whose Love Is Over All. Behold a Stranger at the Door. Just As I Am, Without One Plea.

Lesson: Romans 2:1-13. Text: Ro-

(Turn to page 47)

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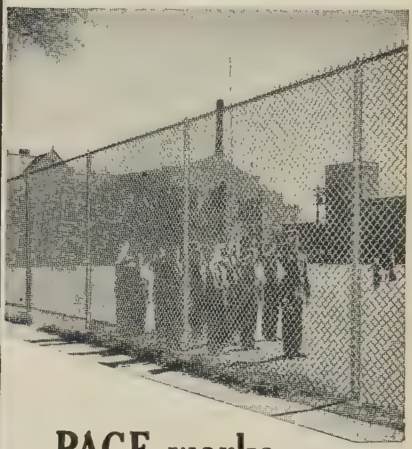

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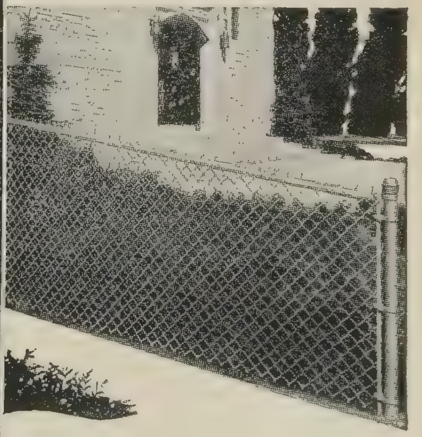

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LIVE ON WHAT YOU GIVE AWAY

Christian Annuities

by Madeline George

For Ministers

Ministers have the sacred privilege of advising on many personal problems. One is "security in old age." We have felt that this article, which describes Christian annuities, will be of value in the area of pastoral counseling as well as offering advice for your own investments.

A MEMBER of a New York City church, whom we shall call Mrs. Smith, was very active in her church and very generous in her giving. She was, apparently, a sincere Christian who was desirous of furthering the Kingdom of God in any way she could. Suddenly she was taken ill and died without further warning. As she had no relatives and had made no will, all her savings went to the state, though her friends were sure she would have preferred her money to go to her church or some Christian institution.

Many people shy away from making wills. In spite of their Christian training about immortality, they apparently don't want to face the idea of their own death. Possibly Mrs. Smith was one of these. Although she enjoyed giving money away while she was living, yet she didn't want to give it all away for fear she would have need of it later. Nor did she want to deplete her principal because she needed the income from it.

Too bad she didn't know about gift annuities. She could have had the great joy of giving generously to her denomination, to the American Bible Society, to the Salvation Army, the American Leprosy Missions or to some other worthy cause and yet had a larger income from the money than she was getting in interest from the savings bank. And the income would have been steady and secure as long as she lived! That's the remarkable and wonderful thing about gift annuities — you give your money away, as little or as much of it as you please, from $100 up, and yet you enjoy an income from it for life, with substantial income tax advantages to you, as well!

A Salvation Army annuity helps a great work. It also assures security for your age.

There are a lot of interesting sidelights about these annuities — all of them good. For instance, they save you the bother of investing your money. Instead of stewing and fretting about what stocks to buy or how to reinvest them when your bonds have run their course, or making trips to the safe deposit box to clip and cash coupons, you are relieved of all that worry by turning your money over as an annuity to one of these organizations where it will become part of a very much larger investment portfolio and then letting the experts of the organization, with years of financial and legal training, do all the worrying while you get a definite income year after year sent to your home in check form.

You can well imagine, for instance, that an international organization like any of the larger denominations with their long history of serving mankind, with buildings as hospitals and homes for children and aged, with corps or mission stations where the gospel is preached on the highway and in the slums, with training schools and all sorts of equipment and personnel, have experts who have had a lot more business experience than the average man or woman. These specialists understand investments. And being the kind of people they are, they are entirely trustworthy. And the same could be said for other religious groups such as the Salvation Army which have been established for a long time and do work on a large scale.

When you think how money is thrown away in foolish ventures, in businesses that fail, in stocks that become valueless, it is pitiful to realize how much good that money could have done if it had been given to one of the Christian organizations to use, in caring for the needy, physically and spiritually—and all the time the giver could have been receiving a substantial income from it! How many men would turn over in their graves if they knew how their widows were wasting their hard-earned money by making bad investments! So if your spouse has no business sense and you want to make sure that she (or he!) has an income for life, gift annuities are a certain way to protect a loved one.

And that holds for other members of the family, too. A few years ago a certain man died leaving his estate to his three children. As one was an alcoholic, the father had arranged that a sum was to be held out for that son's funeral expense. The rest of his inheritance was given him in cash. As he was sober at the time, the money was put in the bank. But soon he had an unhappy love affair and went on a grand spree which lasted until his entire inheritance was gone. Then, broke, he sobered up to find that, besides losing his girl friend, he had also lost his job and his money. At present he is seeking everywhere for any kind of a job to provide food and shelter. If his father had given as much thought to his son's life as he had to providing for his son's death, he might have taken out an annuity for him. He'd have received less money at a time but it would have lasted a whole lifetime. Or if the son, in his sober days, had only bought an annuity instead of putting the money in the bank where it was so accessible! His friends pleaded with the bank to withhold the money until he sobered up—but the bank official said they could not legally withhold as long as he could sign his name.

Col. G. B. Abrams, of the Eastern Division of the Salvation Army, tells of another way annuities can be used.

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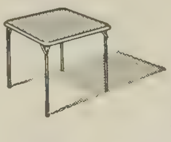

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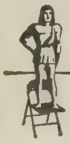

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He said an elderly lady came to him with $2,000. "I have a great-granddaughter," she said, "for whom I wish to do something nice. I know I haven't many years to live, yet I'd like to keep on doing something for her. So please take this money and arrange an annuity agreement in her name. Then send the income to her every year on her birthday as a gift from her great-grandmother." Wasn't that a lovely thought! Surely that great-grandmother cannot be forgotten as long as the annuity checks come in, as they will regularly until the great-granddaughter passes on. Then the $2,000 will go to help the Salvation Army carry on its good work of helping others.

They Are Safe

The safety element in annuities is, of course, one of their strong points. The American Bible Society, which sends the word of God all over the world in the language of the people who receive it, received the following letter from one of its annuitants:

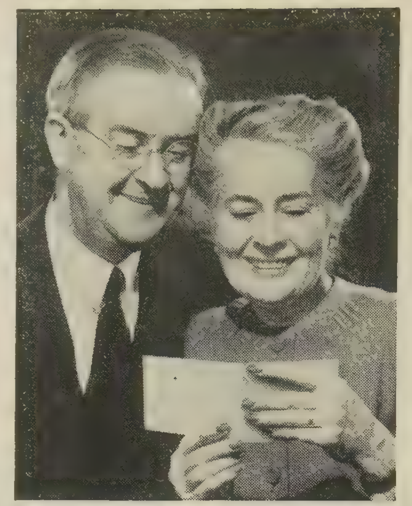
"We are not wealthy, but thought we had a few 'nest eggs.' However, when the depression came, our investments yielded us small returns, or none. In fact, in one case, instead of getting something, we were called upon to pay taxes. It amuses me when I think of my interest coming right along on our little annuity—a thing I never thought of as an investment, but which has proved the surest and safest of any. So while I am interested in your society, I will be glad also for my own sake when we can convert some of our investments into annuity agreements." Besides helping that elderly couple, the American Bible Society will, later, when they are gone, use their money to send God's word around the world. So the money will be twice blessed.

Many people take annuities more with the idea of helping the organization than with thought of what financial return they will get, even though they need the income. One woman wrote to the American Leprosy Missions:

"I have outlived all the members of my family and have no near relatives so practically all I possess is to be applied toward the betterment of the world's conditions. It is not much, but with God's blessings it may contribute in a small degree to the alleviation of suffering wherever it may be found."

And another woman wrote, "I am glad to be able to do this because of the fine work you are doing among the lepers, but especially because you are giving them the gospel of Jesus Christ. That is the work I am interested to invest in."

If you happen to be especially interested in foregn work you may wish to take out an annuity with the American Baptist Foreign Mission Society, or any other denominational foreign board.



Fortunate, indeed, is the couple who has invested in American Bible Society annuities

One of the annuitants of the American Tract Society who took out an annuity at the age of 84 and lived to the age of 101, once wrote, "The assurance of a guaranteed life income helps to bring about a peace of mind which makes for longer life." At the present time another of their annuitants has passed his one hundredth anniversary.

Of course the Salvation Army and the New York Bible Society could duplicate that type of letter. So could the Methodist Hospital and the various denominational boards. The annuities and the rates are about the same with all—it is just a question of where you want your money to go after you leave this world and the amount of money you want to go into annuities. You can of course, and you should, leave a will for any other estate you may leave behind. If you preferred not to give your money while you are living you could in your will make a bequest to any of these organizations directing them to use this money to secure an annuity for a relative or friend and in that way assure them an income for life that cannot be dissipated in any way as long as they live. At their death there would still be the principal amount for the purposes of the organization. When an annuity is arranged for in a will, there are substantial savings both in Inheritance and Income Taxes.

State Laws Protect Annuitants

And these annuities are safe. They are not only guaranteed by the integrity of the institutions themselves but also the state frequently gives added protection. This is especially true of New York State, where most of the well-known religious groups and denominations have headquarters. In New York State all annuities must come under the supervision of the Department of Insurance which insists that money given for annuities must be held in legally segregated reserve and surplus funds under state supervision as long as the giver lives. And during that time the money can be invested only in such items as the state, through its insurance laws, deems perfectly safe. Therefore annuities are doubly guaranteed. There are no safer securities.

The fact that you may happen to live in another state does not matter; you are still protected by the New York state laws if you take out an annuity from any institution located in New York, which comes under those laws naturally; therefore if you should wish to take out an annuity from any of these New York located organizations, just write to them to that effect. The entire transaction is consummated through the U. S. mails—a further protection, for you also have the safeguard of the Federal laws against fraud by mail. Should you wish to take out annuities in organizations that have their headquarters in any other state, you may wish to look into the insurance laws of that state.

Who should take annuities? Certainly not everyone. Many people haven't enough means to be able to live on just an income from such agreements. They have to live on the principal itself, and sometimes that isn't even enough. And certainly people should not put all they have in annuities. They should always keep some cash in the bank for emergencies and general spending.

But people who have extra money to give away and still want some income from it or who wish someone else to get an income from it, such as a relative or pastor, those persons might well consider a Christian annuity.

Not all annuities are gift annuities, such as we have been considering. If you wish only a safe income at the best rates consistent with security and also wish to hold on to some of the principal for possible future use or to pass it on in your estate, then insurance company annuities, the refund annuities, are the best type for you. But for the Christian man or woman who has surplus funds which he wishes to give to his favorite charity and yet receive a higher income than he would get from the bank in interest, annuities with religious organizations might well be considered. Any of the institutions mentioned above, or any of the boards of your own denomination, would be glad to send you details as to rates and other information, without obligating you in any way. Just write and request their annuity booklets and any other literature on the subject.

Sermon Calendar

(From page 43)

mans 2:4. "Or despiseth thou the riches of his goodness and forbearance and long-suffering."

In Romans 1, Paul shows that the Gentiles were under God's judgment on account of their sin. In the second chapter he turns to the Jews. He asserts that God's judgments will fall impartially on all sinners. V. 1-11. Each one will be judged according to the light which he has. V. 12-16. The privileges and knowledge of the Jews aggravated their guilt. V. 17-24. Circumcision would not protect them, for God looks at the heart and the life. V. 25-29.

Paul asks a serious question. "Very well, and do you imagine you will escape God's doom? O man, you who judge those who practice such vices and do the same yourself? Or are you slighting all his wealth of kindness, forbearance and patience? Do you not know his kindness is meant to make you repent?" V. 3, 4. (Moffatt.)

There have always been those who have despised God. Or, as Moffatt puts it, slighted God.

A traveller amid the scenery of the Alps, surrounded by the sublimest demonstration of God's power, had the hardihood to write against his name in the visitors' book, "an atheist." Another who followed, shocked and indignant at the inscription, wrote beneath it, "If an atheist a fool, if not a liar."

Today there are those who despise God. Some years ago a law was enacted in New York state making it unlawful for an actor to impersonate "the divine person." An editor made this comment: "The prevailing tendency to irreverence in these days constitutes one of our great dangers. There is no doubt but this fault opens wide the door for a hundred others. There is little restraint in a person who is irreverent, who speaks lightly of sacred things."

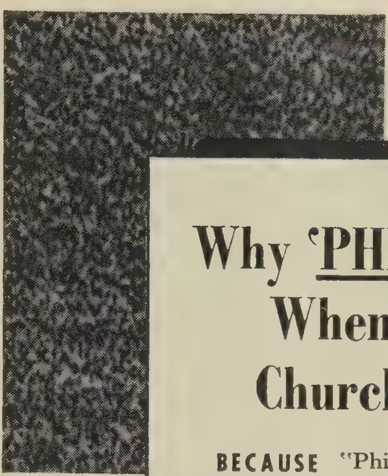
A French general sneered at the idea of God. He said, "I cannot form the slightest conception of that mysterious Being known as the good God." Dumas, the novelist, replied, "General, I have in my house four dogs, two apes and a parrot, and their opinions are absolutely identical with yours."

The purpose of God's goodness is to lead men to repentance. "Do you not know his kindness is meant to make you repent?"

The following letter was received at the United States Treasury: "In a separate package I am sending you $30,000 to be added to the Conscience Fund. This amount makes a sum aggregating $80,000 which I have sent the United States, or four times the amount I stole years ago. . . . But conscience has given me no rest until I have consummated the four-fold return, like the publican of old. May every thief understand the awfulness of the sin of stealing, is the sincere wish of a penitent."

Cardinal Wolsey's lament is worth pondering:

Mark but my fall, and that which
ruined me.
Cromwell, I charge thee fling away
ambition.
Love thyself last. Cherish the hearts
that hate thee.



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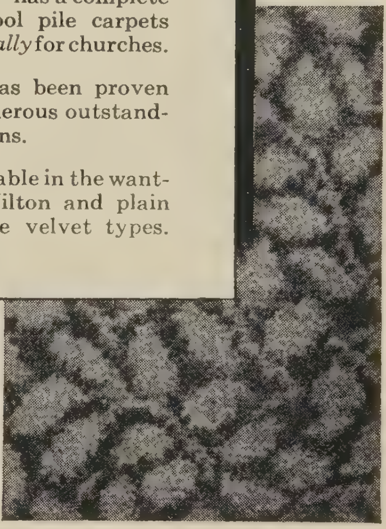

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Be just, and fear not;
Let all the ends thou aim'st at be thy country's,
Thy God's and truth's; then, if thou fall'st, O Cromwell!
Thou fall'st a blessed martyr.

* * *

September 28 (Religious Education Sunday).

Topic: The Christian's Textbook and Guide.

Hymns: Holy Father, Thou Hast Given. Lamp of Our Feet. Book of Books, Our People's Strength.

Lesson: Psalm 119:1-24. Text: Psalm 119:18. "Open thou mine eyes, that I may behold wondrous things out of thy law."

The Bible is the Christian's textbook. It is also the primary source of all our religious knowledge, and therefore the Christian's guide.

There are many types of religious literature in the Bible. They all have a common purpose—to instruct the reader in religious ideas and practices.

The Old Testament puts the emphasis on God's law. The Psalmist declared his love for God's law. He said that he meditated on it all the day. God's law was a lamp to his feet, and a light to his path. 119:97-105.

The authenticity of the Old Testament contents has been questioned.

But J. R. Ogden, an archaeologist, said in a lecture that recent discoveries without exception confirmed the truth of the Bible. Some of the palaces of Sargon, Sennacherib, Tiglath, Nebuchadnezzar, Darius and others had been unearthed, and records of the reign of Darius the Great had also been unearthed.

The New Testament puts the emphasis on the things that Jesus said and did. John declared that Jesus did many signs which are not recorded in his gospel. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." 20:30, 31.

The first Christians believed that the Scriptures are inspired. Writing to Timothy, Paul said that all Scripture is given by inspiration of God. It is profitable for doctrine, for reproof, for correction and for instruction in righteousness.—II Timothy 3:16, 17.

In 1946, the Evangelical Alliance of England celebrated its centenary. Its statement concerning the Bible is clear. It asserts "the divine inspiration, authority and sufficiency of the Holy Scriptures." And it adds, "the right and duty of private judgment in the interpretation of the same."

This library of religious literature is worthy of the most diligent study. Such study will yield rich results.

During a trip made to Puerto Rico by a secretary of the Presbyterian Board of Home Missions, he learned how a copy of the Bible had for many years been doing missionary work there. Twenty or thirty years before a farmer obtained a Bible from an American colporteur, and it leavened the whole community.

The Psalmist's prayer may well be ours. "Open mine eyes to see the wonders of thy law." (Moffatt.)

Bertha Gerneaux Woods wrote these lines:

I need Thy patient teaching, making clear
The things I see so dimly. Dwell within
My heart that questions. Keep me from the sin
Of unbelief, of willfulness. Thy thought thought
Help me think after Thee! I would be taught
Thy will, Thy ways. Thy plan for me to live,
And when I disappoint Thee, oh, forgive.

* * *

October 5 (World Communion Sunday).

Topic: No Difference.

Hymns: Jesus, Thou Joy of Loving Hearts. Through the Night of Doubt and Sorrow. According to Thy Gracious Word.

Lesson: Romans 3:19-31. Text: Romans 3:22. "For there is no difference."

In Romans I and II Paul shows that both Gentiles and Jews have sinned wilfully, and therefore are under God's condemnation. In chapter III he proceeds to set forth the gospel. God has provided a way by which acceptance is granted to all who have faith in Christ.

Paul puts the whole human race in one class, "For there is no difference; for all have sinned and come short of the glory of God."

Paul states how sinners are justified. "And they may have righteousness put to their credit, freely, by his grace, through the salvation which is in Christ Jesus." V. 24.

Paul states that justification is secured by faith. "For this reason, then, a man may get righteousness by faith without the works of the law." V. 28.

Paul asserts that the Eternal is the God of all men. "Or is God the God of the Jews only? Is he not in the same way the God of the Gentiles? Yes, of Gentiles: if God is one; and he will give righteousness because of faith to those who have circumcision, and through faith to those who have not circumcision." Vs. 29, 30. (Basic English.)

Here then is the supreme lesson of World Communion Sunday. All men are the children of God. All have sinned. All can be justified.

In a sermon delivered on January 1, 1946, Dr. Martin Niemoller said: "At the end of my captivity on Dachau, I had an experience which has been in my mind almost daily ever since.

"It happened in cell No. 22 of the prison of Dachau Concentration Camp. In it were fifteen special prisoners. Of the fifteen eight were Roman Catholics. The other seven were Protestants—one Anglican, one Calvinist, two Lutherans, one Russian Orthodox and one Free Christian. I was the only parson among them. . . .

"The Dutch Minister of War came to me while I was thinking about what to say to these people at Christmas, and how to address them in such a way as not to let my German nationality be an insurmountable barrier between us to start with.

"He asked me to give them Holy Communion at the end of the service. And this I did in cell No. 22, which was four yards long and two and a half yards wide, and had a little Christmas tree standing on a table. We were peace on earth embodied. Ever since those hours it has been to me like a promise.

"On Maundy Thursday we had another celebration of the Lord's Supper: Christian representatives of the whole world in whom peace was, is, and remains a reality, because God has sent his only begotten Son."

John Oxenham's lines are in perfect harmony with Paul's teaching here.

In Christ there is no East or West.
In him no South or North;
But one great fellowship of Love
Throughout the whole wide earth.

In Christ now meet both East and West,
In him meet South and North;
All Christly souls are one in him
Throughout the whole wide earth.

* * *

October 12.

Topic: Proponents of Peace.

Hymns: O God, the Rock of Ages. Peace, Perfect Peace. Dear Lord and Father of Mankind.

Lesson: Romans 12:9-21. Text: Matthew 5:9. "Blessed are the peacemakers."

On another occasion Jesus said, "Salt is good: but if the salt have lost his saltness, wherewith will we season it? Have salt in yourselves, and have peace one with another."—Mark 9:50.

Peace is a desirable thing. Edmund Spenser, the English poet, wrote, "Lovely concord and most sacred peace doth nourish virtue and fast friendship breed."

Why is there so much discord in the world? One reason is that we do not all see things from the same angle. We are conditioned by our training, our prejudices and our environment.

According to an old allegory, seven men went through a field, one after another. One was a farmer, he saw only the grass. The next was an astronomer, he saw the horizon and the stars. A physician noticed the standing water and suspected miasma. He was followed by a soldier who glanced over the field, found it easy to hold, and saw how troops could be disposed. Then came a geologist, he noticed the rocks and the soil. After him came a real estate broker, he planned how the line of the house lots should run. Then came a poet, he admired the shadows cast by the trees and listened to the music of the birds.

Paul realized how difficult it is to live in peace. He wrote, "If it be possible, as much as in you lieth, live peaceably with all men."—Romans 12:18.

Nevertheless we should "seek after peace and pursue it."

Here is a suggestive incident. A young clerk's eyes flashed as he read an article in a financial paper. It was an outrageous attack upon the head of his department. All the correspondence relating to the affair had passed through the clerk's hands, so he knew all the statements were false. He asked if he might write a reply. The boss smiled and shook his head. "What will you do?" the clerk asked. "Live it down," was the reply, "as I have done so many other calumnies. Talking back is the most futile and undignified exertion in the world. . . . Let it alone and it will die gradually of starvation."

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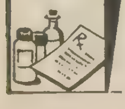

A high rank is given to peace proponents. "Blessed are the peacemakers, they will be ranked sons of God." (Moffatt.)

As Bishop Patrick said: "Peace is the proper result of the Christian temper. It is the great kindness which our religion doth us, that it brings us to a settleness of mind, and a consistency within ourselves."

Let us pray with Henry Hallam Tweedy:

O God of love, whose spirit wakes
In every human breast,
Whom love, and love alone can know,
In whom all hearts find rest:
Help us to spread Thy gracious reign
Till greed and hate shall cease,
And kindness dwell in human hearts,
And all the earth find peace!

* * *

October 19.

Topic: How to Meet Trouble.

Hymns: Awake My Soul. My Faith Looks Up to Thee. From Every Stormy Wind That Blows.

Lesson: John 16:23-33. Text: Job 5:7. "Yet man is born unto trouble, as the sparks fly upward."

The average Christian expects life to be easy. In general he expects to be "carried to the skies on flowery beds of ease." Hence when trouble comes he resents it.

But there is no justification for that expectation. Jesus said, "In the world you have trouble; but take heart! I have overcome the world."—John 16:33. (Basic English.)

Trouble is inevitable. And it has its uses. "It is said that gardeners sometimes, when they would bring a rose to a richer flowering, deprive it for a season of light and moisture. Silent and dark it stands, dropping one fading leaf after another, and seeming to go down patient to death. But when every leaf is dropped and the plant stands stripped to the uttermost, a new life is even then working in the buds from which shall spring a tender foliage and a brighter wealth of flowers."

In *Roosevelt's Letters*, edited by his son Elliott, appears this paragraph. "All Roosevelt's intimates are of one mind in suggesting that his character was drastically altered as a result of the infantile paralysis with which he was stricken at the age of forty, and by the immense effort of will required to overcome this terrible disability. Miss Frances Perkins, for instance describes meeting Roosevelt in 1910, and finding him 'just an ordinary respectable, intelligent, correct young man. I was not much impressed by him.'"

Trouble should be met cheerfully and courageously. Clara Morris, the noted actress, long bedridden in a sanitarium, sent a note to a reporter on her sixty-ninth birthday, saying she was happy. These are the reasons she gave. Though nearly blind she could still see the notes on her guitar music sheets and could still read the seed catalogues; her husband, lying ill in the same room with her, after a stroke of paralysis, was better than he had been; and her mother, ninety years old, had survived a severe attack of pneumonia.

Trouble should be met hopefully. When Lincoln was assassinated it was a crushing blow to Edwin Booth and his family. But he wrote: "Let it pass, life is a great big spelling book, and on every page we turn the words grow harder to understand the meaning of. But there is a meaning, and when the last leaf flaps over, we'll know the whole lesson by heart."

He sang of joy: whate'er he knew of sadness
He kept for his own heart's peculiar share;
So well he sang, the world imagined gladness
To be sole tenant there.

For dreams were his, and in the dawn's fair shining,
His spirit soared beyond the mounting lark;
But from his lips no accent of repining
Fell when the days grew dark;

And though contending long dread Fate to master,
He failed at last her enmity to cheat,
He turned with such a smile to face disaster
That he sublimed defeat.

* * *

October 26 (Reformation Sunday).

Topic: Three Loyalists.

Hymns: Rise Up, O Men of God. Who Is on the Lord's Side? God Send Us Men.

Lesson: Daniel 3:1-18. Text: Daniel 3:18. "Be it known unto thee, O king, that we will not serve thy gods."

Three young Hebrews were loyal to their God at the peril of their lives. They dared to stand for God. They refused to apostatize.

Nebuchadnezzar made an image of gold. He ordered his officials to come to the dedication. A herald announced that it was commanded that those who did not fall down and worship the image would be cast into a fiery furnace.

It was reported to the king that certain Jews whom he had placed in office refused to obey the royal decree. They were brought before the king. He insisted that they must obey his order. He asked, "And where is the god who can save you from my power?"

They replied, "There is a God able to save us, the God whom we serve. . . . But even if he does not, understand this, O king, we will not serve your gods, and we will not bow down before the golden image which you have erected." Vs. 17, 18. (Moffatt.)

All down the ages there have been those who have had the courage of their convictions. A long list is given in Hebrews 11.

The sixteenth century had its galaxy of loyalists. Martin Luther nailed his ninety-nine theses to the church door at Wittenberg. Zwingli, Calvin, John Knox and others were equally loyal to God.

What is the message for us today? It is this, Be loyal to your convictions and to God. As James A. Froude, the historian, says, "Courage is on all hands, considered as an essential of high character.

"Moral courage is a virtue of higher cast and nobler origin than physical. It springs from a consciousness of virtue, and renders a man, in the pursuit or defense of right, superior to the fear of reproach, opposition, or contempt."

David L. Cohn is an author and lecturer. He is a rugged individualist and outspoken critic. On a recent visit to Cleveland he delivered himself some forthright thoughts on the question, "What's happening to the American individual?" Loss of faith is one of the things wrong with us, according to Cohn. Another is self-interest. "As individuals," he charged, "we are concerned only with ourselves, ignoring the fate of our own children. This country is filled with men and women whose sole prayer is for no war in our lifetime. We are not willing to pay an all-out price for the kind of world peace and security that should be our children's. We have to admit that in the main he is right.

An unknown poet writes:

The test of a man is the fight he makes,
The grit that he daily shows;
The way that he stands on his feet and takes
Fate's numerous bumps and blows.

The coward can smile when there's naught to fear,
And nothing his progress bars;
But it takes a man to stand up and cheer,
While some other fellow stars.

* * *

November 2 (World Temperance Sunday).

Topic: How to Restore the Erring.

Hymns: Thou Grace Divine Encircling All. Our Wilful Hearts Have Gone Astray. I Heard the Voice of Jesus Say.

Lesson: Galatians 6:1-10. Text: Galatians 6:1. "Brethren, if a man be overtaken in a fault, restore such a one in the spirit of meekness."

When Prohibition was repealed we were assured that drinking would be curtailed. But unhappily this assurance has not been realized.

A Council for Moderation was formed in the East. It placed an advertisement in the *New York Times* in which it stated "There are only a few unpardonable errors and these are easily avoided. Drinking to excess heads the list. . . . Moderation in all things is the new aim in America. Moderation in speech and in conduct, moderation in drink. For moderation is the polite way of life, and it is the intelligent way."

Today this reads like a parody on American life. Excessive drinking has increased to an alarming extent. In 1947 the National Health Research Bureau estimated that there are 400,000 women in the United States "who drink too much." And the Yale School for Alcoholic Studies has found that at least one out of every seven of 3,000,000 excessive drinkers in America are women.

How can we cope with this problem? Paul makes a suggestion in his Letter to the Galatians that points the way. He wrote, "Brethren, if a man be overtaken in a fault, ye that are spiritual restore such a one in a spirit of meekness; considering thyself, lest thou also be tempted."

This method has been tried and the results are very gratifying. One hundred and fifty men who had all tasted the bitterness of alcoholism, but who became respected members of the community in Detroit, sat down to breakfast with General Orsborn of the Salvation Army, and told him the stories of their restoration.

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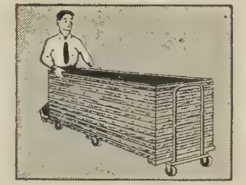

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On a note of thankfulness, 2,000 members of Alcoholics Anonymous and their guests, climaxed the twelfth anniversary of the founding of the organization with a celebration in Masonic Auditorium in Cleveland. They heard speakers testify to the virtues of sobriety and pledged their aid to others in need.

The first speaker told how he "dried up" after waking up in City Hospital, Akron. "This was the eighth time I was in a hospital in six months," he said, "I was pretty blue. I was shackled down. I was at the end. I'm not proud of standing here and telling you this, but I want to say that except for visiting some other drunk I have not been in a hospital since."

Adelaide A. Proctor wrote:

The fall thou darest to despise:
May be the angel's slackening hand
Has suffered it, that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

And judge none lost; but wait and see,
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height and pain
And love and glory that may raise
This soul to God in after days!

* * *

November 9 (World Peace Sunday).

Topic: Our Time and God's Time.

Hymns: Ancient of Days. God of the Nations. God Moves in a Mysterious Way.

Lesson: Isaiah 11. Text: II Peter 3:8. "But beloved, be not ignorant of this one thing, that one day with the Lord is as a thousand years, and a thousand years as one day."

General Jan Christian Smuts was regarded by many as the leading statesman of his day. He had supreme command during the Boer War. His memorandum on the League of Nations, drawn up after the Armistice, became in substance the Covenant of the League.

In an address delivered in 1946, bearing the title "Reflections on World Affairs," he made some important suggestions. He said the great drama of history unfolding before our eyes is still little understood. "Perhaps one of the mistakes we are making, and the source of other mistakes, is just this wrong perspective, this underrating of the vast scale of the events of our age. We do not realize that our world is passing, not through a short, but through a longe-range circle of change.

"We thus become impatient and expect the end almost immediately. We think that the journey's end is just around the corner and soon we shall enter the promised land. We misunderstand the time factor which is so all-important. Great events often unfold slowly, often take a long time to mature and come to pass."

Some of the first Christians were as impatient as we are today. Peter wrote, "Beloved, you must not ignore this one fact, that with the Lord a single day is like a thousand years, and a thousand years are like a single day." (Moffatt.)

World peace will come eventually. Isaiah painted an entrancing picture of a permanent peaceable world. People have dreamed of such a world from his day to this.

But we must abide God's time. Bishop Lavington uttered a profound truth in the seventeenth century when he said, "Let the chain of second cause be ever so long, the first link is always in God's hand."

A missionary to the pygmies in the Belgian Congo said that when a fire completely destroyed the mission building and equipment the first week it was established the pygmies were antagonized. "The pygmies came into the ruined mission and told us our God must be bad or he wouldn't have let the fire burn us out." Then when in the same week a leopard killed several persons the tribe chief forbade his people to come to the mission. In these days of disaster we must guard against similar pessimism. We must remember that "God is his own Interpreter, and he will make it plain."

Mary E. Allbright has given poetic expression to a helpful idea.

O! strange and wild is the world of men
Which the eyes of the Lord must see—
With continents, islands, tribes, and tongues,
With multitudes bond and free!
All kings of the earth bow down to him,
And yet, he can think of me.

For none can measure the mind of God,
Or the bounds of eternity.
He knows each life that has come from him.
To the tiniest bird and bee;
And the love of his heart is so deep and wide
That takes in even me.

* * *

November 16 (Men and Missions Sunday).

Topic: Hearing and Doing.

Hymns: Thou Lord of Life. O Brother Man! These Things Shall Be.

Lesson: James 1. Text: James 1:22. "But be ye doers of the word, and not hearers only."

The apostle James was outspoken. He was in the habit of saying harsh and cutting things. A modern preacher could hardly say the things he did and get away with it.

But James was probably the most practical of the apostles. He was concerned about what a man did rather than about the length of time he spent listening. He wrote, "Act on the word, instead of merely listening to it, and deluding yourselves." (Moffatt.)

This era calls for action. At the fiftieth anniversary of Hiram House, Cleveland, Dr. W. G. Leutner, then president of Western Reserve University, said "Hiram House began as a dream of George Bellamy. But it became an institution because he not only dreamed it but acted."

This is Men and Missions Sunday. It is an appropriate time to call attention to the fact that the missionary enterprise is at a low ebb.

Dr. E. Stanley Jones says: "That the Christian missionary enterprise has been hard hit there is no doubt. The devastation by war, the recalling of missionaries, the unsettlement of mind in the home constituency—all of these combined are a terrible blow—terrible but not decisive.

"For the Christians have the power to 'take it.' They are a tough-fibred people. They do not know when they are beaten, for they have the power to change defeat into victory. The Christian movement survived the worst thing that could happen to it, namely, the death of its Founder, and made it the best thing that could happen to the world, namely, its redemption."

James' advice is timely, Christians need to wake up. Too many of them are in the condition described by Kagawa:

I read
In a book
That a man called
CHRIST
Went about doing good.
It is very disconcerting
To me
That I am so easily
Satisfied
With just
Going about.

Not all Christian laymen are asleep. I know a layman who is vice-president of a bank, and yet finds time to engage in Christian work. He serves as lay pastor of a country church, a church which took in fifty-six members in eighteen months.

During one of the great battles of the Civil War, a recruit who had been separated from his company, approached General Sheridan and asked timidly where he should step in. The General thundered, "Step in anywhere, there's fighting all along the line." There is a hint here for the Christian layman.

If we cannot be the watchman
Standing high on Zion's wall
Pointing out the path to heaven,
Offering life and peace to all;
With our prayers and with our bounties
We can do what heaven demands;
We can be like helpful Aaron,
Holding up the prophet's hands.

Do not then stand idly waiting,
For some greater work to do,
For time is a lazy goddess—
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare;
If you want a field of labor
You can find it anywhere.

* * *

November 23 (Thanksgiving Sunday).

Topic: Thankful for What?

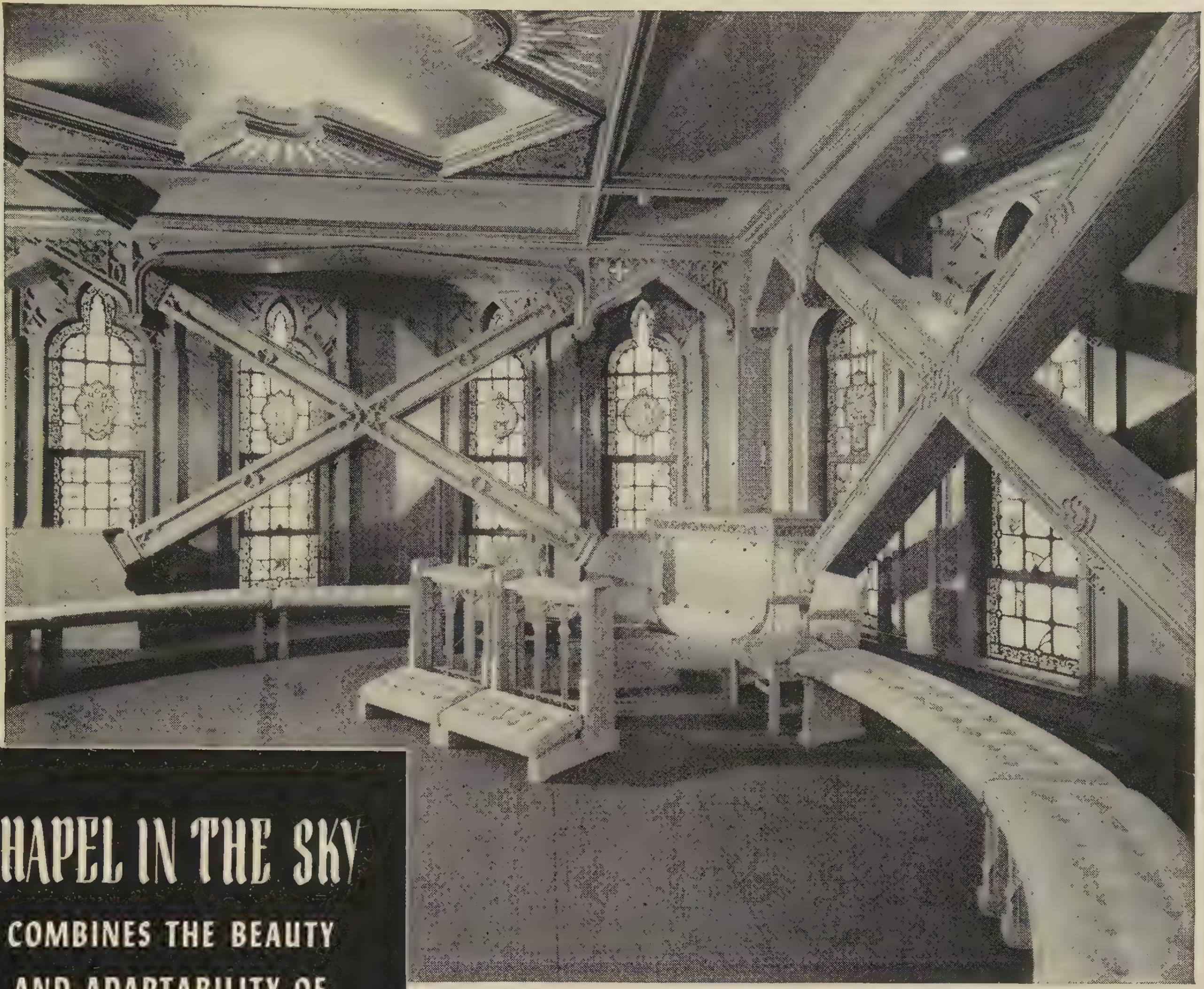
Hymns: Now Thank We All Our God. We Plough the Fields. Come, Ye Thankful People, Come.

Lesson: Psalms 99 and 100. Text: Psalm 100:4. "Enter into his gates with thanksgiving."

Psalm 100 is the Jubilate Psalm. It calls upon us to rejoice, to exult. It calls upon the world to worship God. Vs. 1, 2. It describes God as the Creator and Shepherd of his people. V. 3. It closes with an ascription of praise. V. 5.

Today, some people are asking, What is there for me to give thanks for? They feel that in an era like this, with its strife and confusion, there is no valid ground for thanksgiving.

But George Washington was of a different mind. He was the first President to issue a Thanksgiving Decree.



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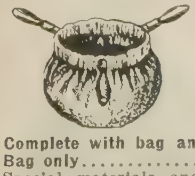

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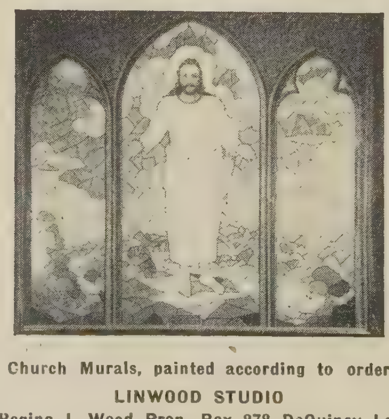

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It was addressed to the Continental Army, and set aside Thursday, December 18, 1777, to be observed in thanksgiving. The following May 7, while the starving tattered forces were emerging from the trials and miseries of Valley Forge, he issued another proclamation, this in thankfulness for an ending of their sufferings.

The Psalmist mentions three things for which we can be thankful.

1. The Lord is good. Nathaniel Parker Willis, the American poet and journalist, wrote: "Gratitude is not only the memory but the homage of the heart—rendered to God for his goodness."

II. God's mercy is everlasting. As Eliza Cook sings:

O God, how beautiful the thought,
How merciful the blest decree.
That grace can always be found when sought,
And nought shut out the soul from Thee.

At one time in his life John Stuart Mill, the economist and philosopher, was distressed because he was afraid that musical combinations would be exhausted. But he came to see that the possibilities of harmony are infinite. So are the resources of God.

III. God's truth endureth to all generations. In a world of uncertainty it is comforting to know that there is one stable factor in life—God. As Moffatt puts it, "His faithfulness will last from age to age."

Justice John Hay once said: "God governs the world, and we have only to do our duty wisely and leave the issue to him."

A writer in *Outlook* related this incident. "I was driving with an old farmer. Speaking of a prominent man in the village, I asked, 'Is he a man of means?' 'Well, sir,' he replied, 'he ain't got much money, but he's mighty rich. . . . You see, he ain't got much money, and he ain't got much land, but still he is rich because he never went to bed owing any man a cent in his life. He lives as well as he wants to live and he pays as he goes. He doesn't owe anything, and he ain't afraid of anybody. He tells every man the truth, and does this by himself, his family and his neighbors. His word is as good as a bond, and every man, woman and child in the town looks up to him and respects him. No sir, he ain't got much money, and he ain't got much land, but still he's a mighty rich man because he's got all that he needs and wants.'"

Those who have all that they need and all that they want have reason to be thankful.

* * *

ADVENT AND CHRISTMASTIDE

November 30.

Topic: From Prophecy to Fulfillment.

Hymns: Saviour, Blessed Saviour. Draw Thou My Soul, O Christ. Jesus, Thy Boundless Love to Me.

Lesson: Luke 1:67-80. Text: Luke 1:68. "Blessed be the Lord God of Israel: for he has visited and redeemed his people."

The interval between the era of prophecy and the era of fulfillment, as portrayed in the gospels, was one of turmoil and distress. Empires rose and fell, the Temple was desecrated, and the Maccabees sought to set the people free.

Malachi was the last of the Old Testament prophets. On the whole he was a prophet of doom. He predicted that God would send his messenger to prepare the way before him. He asked, "But who may abide the day of his coming?" 3:1-5. He predicted that a day would come when all the wicked would be consumed. But to those who feared God's name he would appear as the sun of righteousness, who would come with healing in his wings. 4:1, 2. He predicted the coming of a second Elijah. He would come before the great and terrible day of the Lord. 4:5, 6.

Zacharias predicted that his son John would be the second Elijah, and that he would be called the prophet of the Highest. "For thou shalt go before the face of the Lord to prepare his ways."—Luke 1:76-79.

A brighter prospect appeared as Zacharias, recovering the power of speech at the birth of John, exclaimed, "Praise be to the Lord, the God of Israel, for he has come to his people and made them free." (Basic English.)

The message that comes to us at the Advent season is that Jesus came from God, and that he came to bring freedom to the human race. The name "Jesus" is the one most frequently given to the divine Son of God, and it is the dearest because it expresses the fact that he came to be the Saviour of the world.

St. Bernard wrote: "There is nothing so efficacious as the name of Jesus for restraining the violence of anger, depressing the swellings of pride, healing the smarting of envy, the passions of the flesh, extinguishing the fire of concupiscences, tempering the thirst of avarice, and banishing every unlawful desire. For when I hear the name of Jesus, I call to mind a Man who is 'meek and humble of heart,' who is kind, sober, chaste, and merciful, and perfect in all goodness and sanctity. All this sounds in my ear whenever I hear the name of Jesus."

G. K. Chesterton wrote:

The Christ-Child lay on Mary's lap,
His hair was like a light.
(O weary, weary were the world,
But here he is all aright).
The Christ-Child lay on Mary's breast,
His hair was like a star.
(O stern and cunning are the Kings,
But here the true hearts are).
The Christ-Child lay on Mary's heart,
His hair was like a fire.
(O weary, weary is the world,
But here the world's desire).
The Christ-Child stood on Mary's knee,
His hair was like a crown,
And all the flowers looked up at him,
And all the stars looked down.

* * *

December 7.

Topic: The Human Jesus.

Hymns: Hail to the Lord's Anointed. Watchman, Tell Us of the Night. Joy to the World.

Lesson: Luke 4:14-27. Text: Philippians 2:8. "And being found in fashion as a man, he humbled himself."

Paul described the Advent of Jesus in these words: "You know how gracious our Lord Jesus Christ was: rich though he was, he became poor for the sake of us, that by his poverty you might be rich."—II Corinthians 8:9. (Moffatt.)

Again, "Though he was divine by nature, he did not set store upon equality with God, but emptied himself by taking the nature of a servant; born in humble guise and appearing in human form, he humbly stooped in his obedience even to die, and to die upon the cross."—Philippians 2:6-8. (Moffatt.)

What was the human Jesus like? Reginald Campbell, the brilliant British preacher, said: "It is remarkable that in the gospels we have so little reference to a subject on which modern readers would greatly desire information, What was Jesus like in appearance?"

As to the physical appearance of Jesus we know next to nothing. Artists have had widely different conceptions of his portrait. But his human qualities are clearly set forth in the gospels.

Bruce Barton wrote: "Let me introduce you to the most attractive, most delightful man in the world. You have never heard him as he really is, all the pictures ever drawn misrepresent him. They make him out a weakling, a woman's features with beard—he who for thirty years swung an adz and drove a saw through heavy timbers, who for long days tramped the borders of his loved lake, and would not sleep indoors if he could slip into his garden."

Of course, the outstanding characteristic of the human Jesus was his compassion. "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."—Matthew 9:36.

Harold Copping called his famous picture "The Hope of the World." There the Saviour sits with five children gathered around him, representing the youth of Britain, of Africa, of China, of India, and of the islands of the sea. It is suggestive of the universal love and compassion of the human Jesus.

An English poet penned these lines:

Lord Jesus, who didst give Thy life
That I might ever live,
Who art alive for evermore,
Thy life to me now give.

Lord Jesus, who art ever near
And who dost love me still,
Give me Thy love and let me seek
Always to do Thy will.

Lord Jesus, whom to serve is joy
And whom to know is peace,
Grant me Thy grace that I may taste
Of joys that never cease.

* * *

December 14 (Bible Sunday).

Topic: Old-Time Preachers.

Hymns: The Heavens Declare Thy Glory. O Word of God Incarnate. How Firm a Foundation.

Lesson: Numbers 23:1-13. Text: Numbers 23:12. "Must I not take heed to speak that which the Lord hath put in my mouth?"

New interest in the Old Testament has been aroused by the discovery in 1947 of a rich hoard of Biblical and other Hebrew and Aramaic manuscripts that had lain hidden for some two thousand years. They were found in a cave situated in a remote and inac-

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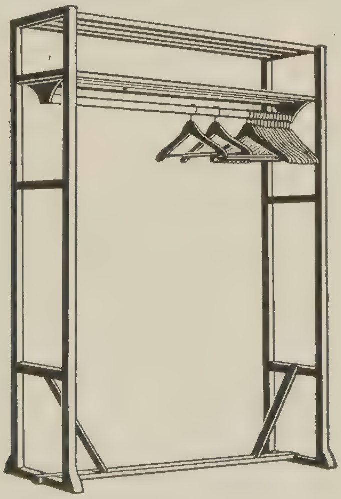

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cessible spot some miles from Jericho and close to the northern end of the Dead Sea.

The contents of these scrolls range from an almost complete copy of Isaiah to a commentary on the minor prophet Habakkuk, and the ritual and hymns of an early Jewish sect. There are fragments also of Genesis, Leviticus, Deuteronomy, Judges and Daniel.

The Old Testament prophets were primarily preachers to their own age. Their personalities and temperaments differed and this colored their preaching.

Amos denounced the religious practices prevalent in his day. The people made their offerings. They sang their songs. But they paid homage to false gods. 5:21-27.

Micah was an optimistic preacher. He predicted that in the last days the house of the Lord would be established and many nations would resort there. "And he will teach us his ways, and we will walk in his paths." 4:1-4.

Dr. Schaff says that in Isaiah prophetic authorship reached its climax. "Isaiah is the evangelist among the prophets of the Old Testament. He comes nearest to the New Testament and is more frequently quoted than any other. In him the Messianic prophecies reach the highest perfection."

The Old Testament prophets were always outspoken. They never minced words. They were motivated by a driving incentive which is indicated in the remarkable story of Balaam and Barak. "Must I not be careful to say whatever the Eternal gives me to say?" (Moffatt.) Hence they often prefaced their addresses by the words, "Thus saith the Lord."

Should the modern preacher be less bold in the delivery of his message? No. He must faithfully proclaim the word God has given him.

Sometimes this will be a message of rebuke. Often it will be effective.

William H. Milburn became totally blind at the age of twenty. But he went through college and became a Methodist minister. One day he was on a boat with three hundred passengers, among them a number of Senators and Congressmen. He observed that they swore freely, played cards for money and drank a great deal. On Sunday morning they asked him to preach. In his sermon he denounced their conduct. They did not resent it, but asked him to accept a purse of money. They also asked to be allowed to present his name for the office of chaplain to Congress. He was elected to that office.

James Russell Lowell's lines are worth recalling:

Once to every man and nation
    Comes the moment to decide,
In the strife of truth with falsehood,
    For the good or evil side;
Some great cause, God's new Messiah,
    Offering each the bloom or blight,
And the choice goes by forever
    'Twixt that darkness and that light.

Though the cause of evil prosper,
    Yet its truth alone is strong:
Truth forever on the scaffold,
    Wrong forever on the throne,
Yet that scaffold sways the future,
    And, behind the dim unknown,
Standeth God within the shadow
    Keeping watch above his own.

December 21 (Christmas Sunday).

Topic: A Universal Festival.

Hymns: Angels From the Realm of Glory. Silent Night, Holy Night. O Come, All Ye Faithful.

Lesson: Matthew 2:1-12. Text: Philippians 2:11. "And that every tongue shall confess that Jesus Christ is Lord."

The angel who appeared to the shepherds on Christmas Eve brought a great message. "Have no fear. This is good news I am bringing you, news of a great joy that is meant for all the people."—Luke 2:10. (Moffatt.)

Paul, writing to the Philippians, predicted that the time would come when that good news would be universally accepted. "Therefore God raised him high and conferred on him a name above all names, so that before the Name of Jesus every knee should bow in heaven, on earth, and underneath the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." 2:9-11. (Moffatt.)

That expectation has not yet been fully realized. But at the Christmas season the birth of Jesus is celebrated "in every land, by every tongue."

People who have left their native lands for the United States have carried with them their Christmas customs. Slovenians, Romanians, Czechs, Greeks, Italians, Germans and many others continue to observe their traditional Christmas rites.

A writer said: "As we say Merry Christmas in Cleveland, we are saying it practically the whole world over. It makes us realize the more that Christmas is universal as well as eternal."

What is the significance of this? Is it not a forecast of things to come? Of a day when the expectation of the apostle will be realized?

Bishop Phillips Brooks said: "He says, 'I am the Light of the World.' A thousand things that means, a thousand subtle, mysterious miracles of deep and intricate relationship between Christ and humanity must be enfolded in those words. . . . But the glory which he has had since the world was, the glory which he has had in relation to the world, is all bound up with the world's possibilities, has all consisted in the utterance and revelation and fulfilment of capacities which were in the very nature of the world on which his light has shone."

Yes, there are great possibilities in the human race. And they are all centered in him whose birthday we are celebrating.

In 1946, Paul Mallon wrote in his column: "For myself, as I say, I did not buy any cards this year for the first time in my life. None said what I wanted to say. My card to you is this from St. Paul's letter to the Ephesians (Paul could write better than any other philosopher, then or now). 4:23-28.

At this Christmas season let us echo the wish of Percy Hannah:

On that first night that saw Thy rising star,
    In which the shepherds fell in blinding light
Of Thy divisions soaring up, afar
    Beyond the range of feeble mortal sight.

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And aid us in our search and use of pow'r,
To see Thee, Christ, within the common face,
And find Thy glory in this dangerous hour.
That man may have the strength in angel-wings,
Thine essence hidden deep in earthly things.

* * *

December 28.

Topic: Here Endeth Chapter 1952.

Hymns: When on My Day of Life. Sunset and Evening Star. Lead Us, O Father.

Lesson: Psalm 90. Text: Psalm 90:9. "We spend our years as a tale that is told."

Edward Young, an English poet (1683-1765), wrote:

The bell strikes one.
We take no note of time, but from its loss.
To give it then a tongue is wise in man.
As if an angel spake, I feel the solemn sound.
If heard aright, it is the knell of my departed hours.
Where are they? With the years beyond the flood.
It is the signal that demands despatch;
How much is to be done!

We find the same motif in Psalm 90. The Psalmist writes, "We spend our years as a tale that is told."

John Milton, the English poet (1608-1674), made some interesting suggestions about the passing of time.

1. "Hours have wings and fly up to the Author of time, and carry news of our usage."

2. We cannot recall the past. "All our prayers cannot entreat one of them either to return or slacken its pace. The misspents of every minute are a new record against us in heaven."

3. We can send better reports to heaven in the future. "Sure if we thought thus we would dismiss them with better reports and not suffer them to fly away empty. . . . How happy is it when they carry not only the message but the fruits of good, and stay with the Ancient of Days to speak for us before his glorious throne."

In what spirit shall we face the future? William Allen White, the famous newspaper editor, points the way. On his sixty-fifth birthday he said: "I never seemed so well in all my life; never could do a better day's work than I have done yesterday and today; never had higher hopes for usefulness and happiness; never had better friends; never had so long a lever and so solid a fulcrum with which to make myself felt in my little world."

The opening lines of the Psalm should inspire us with courage and hope. "Age after age, Lord, thou hast been our home; from all eternity thou hast been God." (Moffatt).

Katherine Lee Bates strikes an optimistic note:

Hope giveth unto us
Another year
Adventurous
To follow the climbing Good
By thorn and beast withstood,
To heights of brotherhood,
Through dim to clear.

God giveth unto us
Another year
All luminous
With Him, our shining Source,
Divine, redeeming Force,
Of life's bewildered course
Still charioteer.

* * *

EPIPHANY

January 4 (Week of Prayer).

Topic: A Call to Prayer.

Hymns: O God of Truth, Whose Living Word. Come, Kingdom of Our God. When Wilt Thou Save the People?

Lesson: Genesis 18:23-33. Text: Hebrews 4:16. "Let us therefore come boldly to the throne of grace."

Is the United States an irreligious country? A writer claims that the resort to prayer in every great emergency refutes that idea. "It may be doubted whether this country is a hap-

(Turn to page 71)

ELEVEN RULES FOR PERSONAL POISE

Self-Help in Nervous Difficulties

by C. R. Thayer

THERE are some sicknesses or injuries in which material help can be extended to those who either will not or cannot help themselves. An inflamed appendix or a bealed tooth, for instance, can be removed or a broken arm set without the active cooperation of the patient or even over his vigorous opposition. Both medication and nourishment can be given to unconscious, or even struggling people. But even in such cases the physician would welcome the active cooperation of the patient and rejoice if he possessed a real will to recover. But in nervous difficulties they are not only helpful, but necessary to recovery. They are the *sine qua non* of any real improvement. The old proverb is right. There is no help like self-help.

The suggestions that follow may well be considered seriously by those who have nervous difficulties of any sort and even by those who have physical conditions which are aggravated by nervous tension. There is nothing particularly novel about the list and it is by no means exhaustive. To many readers some of the suggestions made will no doubt seem quite unrelated to their difficulties. Much of what follows will have to be taken on faith unless the reader has the time and disposition to delve somewhat deeply into the whys and wherefores of these mysterious conditions known as "nervous."*

I

Realize the enormity of the task to which you have set yourself. The elimination of nervous symptoms, or rather of the underlying tensions that give rise to them, is a major task. It will never in the wide world be accomplished by those who blow now cold, now hot, or by those who, when they attain a bit of relief, are ready to settle for that. It cannot be learned in ten easy lessons. More is involved than following instructions on the art of relaxation or saying to oneself each morning ten times the sweet Coueism "In every way and on every day I am getting better and better." The suggestions made here will involve drastic changes and changes, too, which it will be most difficult to make. They will call for the giving up of many notions, attitudes, practices and satisfactions that have become very dear. And since nervous folk, by their very nature, are afraid of change and more than ordinarily inflexible in making it, the difficulties in the way of so doing are increased many fold. Long months, even years, of effort may be required and periods of getting worse before one gets better may well be expected. One certainly does well to count the cost carefully and to be sure in his own heart that the game of recovery is well worth the candle.

Reprints of this article in booklet form may be secured from *Church Management* at 15c each, or two copies for 25c. Also available at the same price are reprints of a previous series of article by Dr. Thayer, "Understanding the Nervous Breakdown." The distribution of these booklets can be very helpful in your counseling of people suffering from nervous tensions.

Nor is the consideration to be overlooked that complete recovery from nervous symptoms, once achieved, will almost inevitably expose one to added strains and demands from which one has been protected by loved ones and friends because of one's nervous condition. The person with nervous troubles may well ask himself if he is really anxious to face the full implications of being able to do anything and everything. Much more will be expected of him, once he regains his health. It is most convenient at times to be able to plead "nerves" and to allow others to face the music. Let the man with "nerves" ask himself plainly and frankly if he really wants rid of this most convenient excuse for getting out of impossible situations and unbearable burdens. Let him face words of the Master of men "Wilt thou be made whole?"

The story is told of a young lady who confided to her minister that it was the greatest ambition of her life to meet and chat with the then president of these United States, Franklin D. Roosevelt. Taking her at her word, the minister mapped out a program for her which involved a deep study of the principles and practices of the New Deal followed by a stumping tour all over the country in their behalf. He assured her that, if she should follow through such a program, the president would probably send for her to meet her and chat with her. But her face clouded as she said, "That would be an awful lot of work and it would require me to change my whole scheme of living." To which the minister responded, "And just how badly did you say that you wanted to meet the president?" So it is with you. When you undertook the reading of this paper you thought that you would be willing to do anything to be rid of those unpleasant nervous symptoms. But now that you are told that it will be "an awful lot of work" and will upset your whole scheme of living, do you still want to go on? The procedures suggested are going to be hard and your whole way of life, your whole *modus vivendi* is going to be upset by them. People with nervous symptoms often jokingly say of their maladies "I must not be living right." Exactly! Fine moral folks, conscientious, hard-working — they still have not learned the fine art of living. For the house of their personality has many leaning timbers and in the effort to make it habitable they have buttressed it with props and makeshift patchworks, all of which will have to be ripped out and painstakingly and painfully rebuilt. Now do you want to be torn down and put together again? If not, lay this paper down now. Stay sick—keep your headaches, insomnia, digestive or cardiac disturbances and really enjoy them. Don't plague yourself with a futile, half-hearted effort to turn yourself inside out. Don't give up your pride, don't try to follow intolerable suggestions and don't rid yourself of some of your deepest satisfactions—all merely to cure a headache or insomnia. Farewell, we enjoyed having you along this far.

---

*For those who may desire to read further the author suggests his own brief pamphlet entitled "Understanding the Nervous Breakdown" or one of the fuller treatments available at the public library. "Psychiatry and You" by Dr. William C. Menninger (Charles Scribner's Sons, $2.50) is one of several excellent texts. But more than an intellectual understanding of nervous difficulties is needed to effect their cure.

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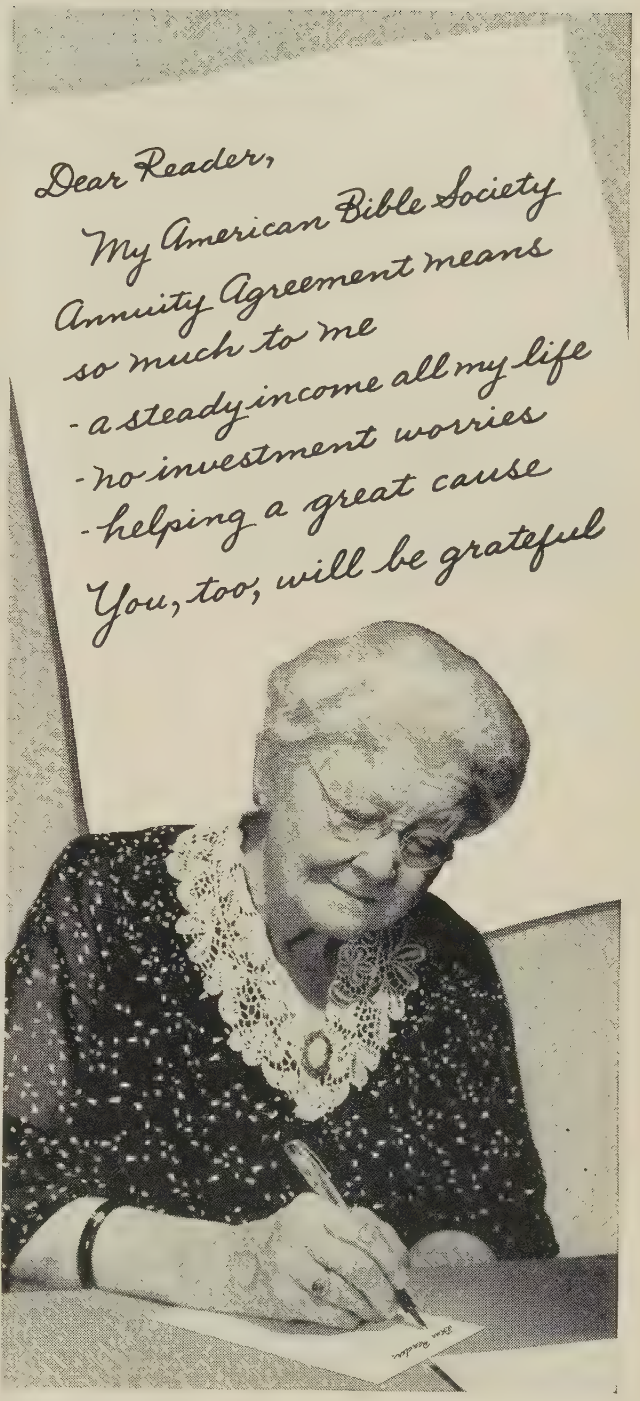

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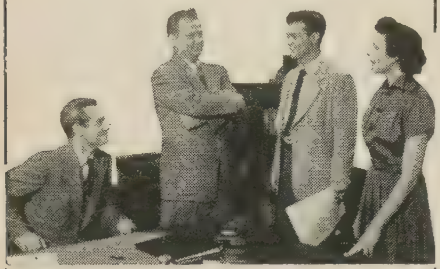

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II

Set out to make a thorough house-cleaning within your own personality. Once you have come to some realization of the seriousness of the task to which you have set yourself, you yourself can do much to assist the process. And one of the first things you will need to do is to carry out a complete house-cleaning within your own personality. In the course of the years each of us has accumulated far too much of trash, and even of worse things, in our house of life. There can be little reasonable doubt that some of this accumulated debris has become a breeding-place for nervous difficulties. Even though much of it has become very dear to us and even though others may have accumulated similar trash without its showing up in nervous difficulties yet, still these things must go—and that, at once.

First of all, we must sweep out from our house of life all dislikes and hatreds of others, all jealousies, grudges, resentments and other forms of ill-will. This sounds like a counsel of perfection—and a very large order. It is both. It will take all the will a man has, plus help from above, to accomplish this—but no less dare be done. Tomahawks that have been kept sharpened down through the years will have to be buried. Well-settled grudges against parents, brothers, sisters, spouses, relatives, employers, fellow-employees, fellow church or lodge members will have to be dragged out by the hair and solemnly and thoroughly burned. Old scores will have to be settled peaceably and old sores be allowed to heal. Apologies will have to be given, as well as asked for. An armistice will have to be arranged on all hostilities. This may sound very idealistic. But for the person with nervous difficulties it is a vital necessity. Others may be able to carry on private feuds more or less indefinitely and appear not a whit the worse for them, but people with nervous troubles have already proved beyond doubt that they cannot bear them. Continual dripping wears away a stone and continual feuding of one sort or another will eventually wear down the strongest nerves. The nervous person simply must find an environment in which he is accepted and he must, somehow, remain on good terms with all with whom he comes into contact. He is in poor condition to meet and accept hostility and he is certainly in no condition to offer it. Hostility and all forms of ill-will must go.

Another tenant of the house of life that must be ejected is that old and dear friend, self-pity. It must be confessed that this fellow is most difficult to be rid of. He has a multitude of disguises and keeps crawling back after each eviction ofttimes bringing with him seven other demons worse than himself. Nearly all people with nervous tendencies are characterized by a feeling, more or less skillfully concealed from others and even from themselves, that life has not played entirely fair with them and that they have not gotten the breaks of life or their just deserts. They feel, and often with justice, that their hard and consistent work has been poorly recognized and that far less deserving folks have been given the promotions which were rightly their own. Even in their homes they feel that their efforts are poorly appreciated. No matter how great may be the justification for such a feeling and no matter how much satisfaction may be obtained from it, it is rank poison to the personality organism and it must be sacrificed.

A third group of tenants that must be evicted is a whole host of notions, taboos, prejudices, inhibitions, and compulsions that have been picked up at one place or another on life's journey. Without your realizing it, you have allowed these undesirable boarders to hamstring your whole life. In mistaken generosity you have given bed and board to these tramps and all that you have gotten for it is to be deprived of a lot of enjoyment in life. You have gotten the notion, for instance, that you cannot sleep on a train. Yet others can—in fact, some cannot keep awake because of the rhythmic lullaby of the wheels. But you think you can't sleep on a train—and so you don't. You think you can't speak in public—and you don't. You think you can't study unless everything around you is perfectly quiet—and so you don't. You think you can't eat certain foods—and so you are deprived of them. You have to wash your hands ten times a day or go back three times to make sure you have locked a door or you must cross yourself if you pass under a ladder. On all sides your freedom is hamstrung by a long series of senseless notions, silly compulsions, useless prejudices and foolish inhibitions which have more and more "fenced you in" and deprived you of a normal enjoyment of life and its pleasures.

A fourth tenant that must be given notice to vacate is bad conscience. Many nervous people are oppressed by a feeling of guilt and unworthiness. It often bears little relation to the gravity of the offenses that have been committed. Yet the feeling of guilt and impending punishment hangs over one always, like Damocles' sword. If you so suffer and if your offense seems real enough seek forgiveness both from the person or persons involved, if any, and from God above. Your pastor or priest can assist you in this matter if you are at somewhat of a loss how to proceed. If the Christian religion means a thing, it means that no one need keep a guilty conscience—no, not even five minutes longer. If, however, you are tortured by feelings of guilt about things that your better reason tells you are trivial at best or even in part imaginary you had better consult a psychiatrist for your sense of guilt may have gotten detached from its true object and become attached to some lesser or even some imaginary wrong. In this event he alone can be of much assistance to you.

One more thing that must at all costs be gotten rid of is any backlog of accumulated work. Cluttered desks, piles of long unanswered correspondence, long lists of neglected duties, stacks of unpaid bills create a sense of pressure which a person with nervous tendencies cannot long endure. Some sensible way must be found to eliminate this constantly growing mountain that threatens to topple over on one. Sooner or later the snow plow which merely piles up the snow in front of it must bog down and it is only as the vehicle can push the snow to one side as it travels that it can hope to go on for very long. Some way must be found for taking care of each day's work as it comes so that when the door is shut on the office, store, school or factory for the day the desk, counter, or bench is clear and the mind is free for other pursuits. The solution varies in each case but solution there must be. The delegation of responsibilities, the use of an assistant, the abandonment of the more unprofitable parts of one's work or the choice of a job that was meant for only one man— all of these represent possibilities. What is more, decisions must not be allowed to accumulate. It is often hard for people of nervous temperament to make decisions quickly or at all. For such a one a backlog of unmade decisions and unmet problems soon accumulates to plague its owner and to keep him always tense and unsettled.

It is most unlikely that such a thorough house-cleaning as has been here briefly outlined can be accomplished without outside aid. Only outsiders can help you to see how senseless it is to keep these parasitic boarders that you have been feeding down through the years. And only a psychiatrist is capable of making that completely objective appraisal of your way of life that will enable you to detect these wolves in sheep's clothing. What is more, some of these things such as your resentments, prejudices, feelings of guilt and

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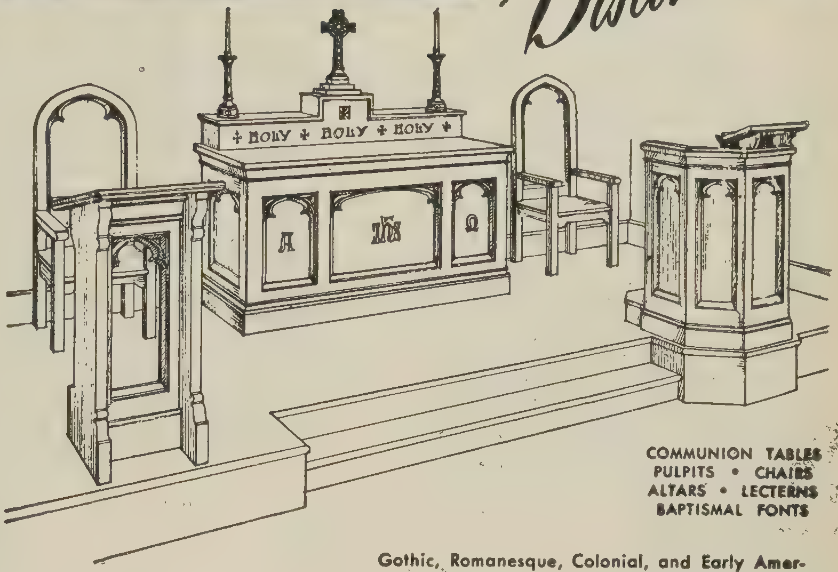

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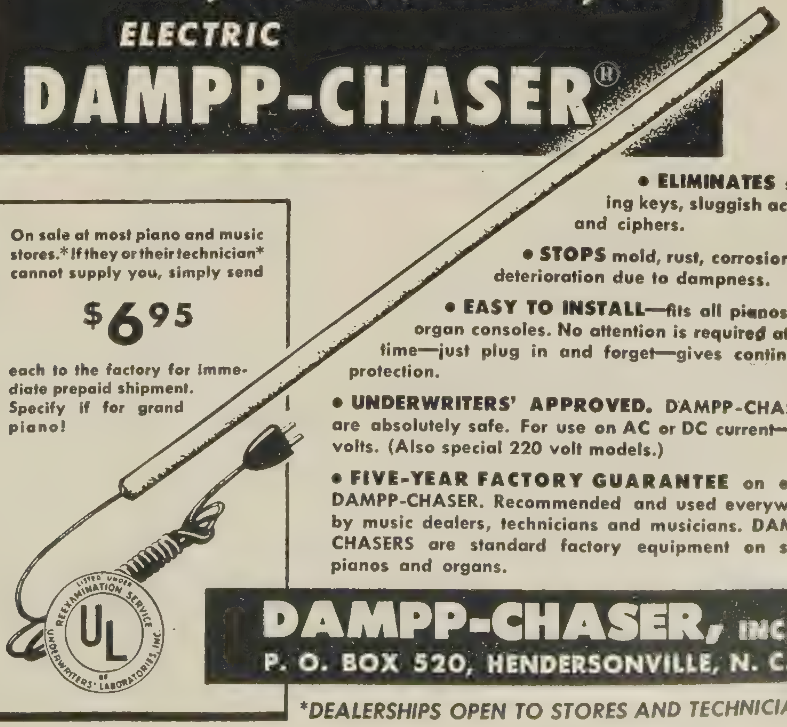
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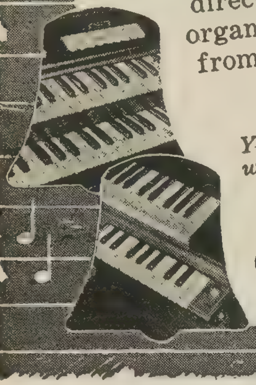
unworthiness may root deeply into the unconscious part of your mind which he, and he alone, can either understand or treat. But you can do a heap of rough hewing that will make his work easier, quicker and less expensive, if you will only set yourself to it. Spare no idols, show no favoritism, destroy these parasites of your personality once and for all — extirpate them root and branch. Without them life can be beautiful.

III

Give yourself adequate emotional outlet. Whether we like it or not, our original equipment as human beings includes a number of emotions. It would seem, however, that the whole set of modern life is toward the suppression and repression of any emotional expression. It seems well understood that a gentleman or lady never gives violent display, or much of any display, to his or her emotions. He never laughs loud, talks boisterously, weeps, exhibits anger or affection or any other feeling. Perhaps it is necessary in a civilization where people live at close quarters that people rein in no little bit the expression of their emotions. But it is, perhaps, not amiss to point out that among more primitive people emotional expression is not only permitted but encouraged and that amongst them nervous troubles are nowhere near so common. Be that as it may, it is practically universally agreed upon by those who have made a study of nervous difficulties that there is a strong connection between nervous troubles and emotional suppressions and repressions.

Many, if not most, of the people with nervous tensions are intellectuals and pride themselves upon it. Their satisfactions in life are largely intellectual in nature. They tend to look with scorn upon emotional satisfactions and those who seek them. In the old struggle between head and heart the former has won and the latter has been crowded out. Crowded out, did we say? Yes —and no. Emotions will not be pushed to the wall forever. If the head continues to usurp the throne the heart will wreak a terrible vengeance. If the emotions are not given their natural and legitimate expression in laughing, shouting, weeping and other outlets they will, like a thwarted spring, break out in abnormal forms of behavior such as fits of depression, uncontrollable weeping, numbness, speech difficulties, pains, aches, feelings of loneliness or unworthiness or in any one of 101 other forms. Man cannot live by his head alone.

It is beyond the scope of this paper to prescribe emotional outlets. Com-



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petitive sports, music, art, hobbies, lusty yelling at a ball game, the semi-boisterous carryings-on of service clubs, the give-and-take of old friends around the pot-bellied stove in the country store—these represent outlets that are used to good advantage by many folks. For emotions must have exercise as well as arms, legs and lungs. Even though our society does not allow too many emotional outlets to adults—some must be found. All work and no play will make Jack a nervous wreck some day. Unwillingness to relax or to give play to the emotions soon becomes inability to relax and to give play to the emotions—and then trouble is in the brewing. A person's nerves may last twenty years or even more on a tight schedule of study and work with no real outlet for the emotional side of life but sooner or later they will pay a terrific price for it. It may well be that a man's motives are highly altruistic and that he is engaged in some desperately needed philanthropic or religious task—nevertheless, his emotions are blind and will pay him off for his neglect of them. At any or all costs make provision for a normal and healthy emotional life.

There is one closely-knit group of emotions to which special attention must be given. We might speak of them as members of the aggression family. The impulses to destructiveness, hostility, mischief, competition and the like are found in the best of men. The proper discharge of these feelings, impulses, emotions in our society constitutes a major problem both on the international scene and in the life of the individual. In most forms of employment one simply must rein in one's hostile and aggressive impulses. All day long one must take it to be stepped on and yet keep on smiling. In the professions and in business, where the customer is always right, there is very little opportunity for the exhibition of these hostile impulses. Polite society does not permit them either—one must always act and speak as though the other were invariably correct. But these feelings of hostility and aggressiveness do not disappear by being penned up, but rather like bad boys kept in school, only grow the more boisterous. It is, perhaps, beyond the scope of this paper to suggest specific outlets for the aggressive impulses. Competitive sports, competitive hobbies, hunting, good-natured heckling, campaigns against disease, ignorance or poverty represent possible outlets for these impulses.

The proper handling of these hostile impulses is very important and failure to give them some sort of outlet is often responsible for serious nervous difficulties. The famous Mr. Milquetoast, who never speaks up for his rights, and who is so very afraid of expressing any hostile impulses, is an almost certain candidate for nervous troubles. It would be far better for him to speak up tactfully, but firmly, for his rights than simply to brood over the wrongs done him, as so many of his kind do. Nothing much is to be gained by subservient conduct—not much, that is, except to lay a firm foundation for nervous trouble. Ask your psychiatrist to give you counsel on this very important phase of your living.

IV

Avoid emotional involvement in your work. It is the particular temptation of business and professional people to become emotionally involved in their duties. In plain words, they take their work much too seriously and get tied up in it much too tightly. When a teacher, for example, develops insomnia, loss of appetite, spells of depression or any one of a score of other nervous symptoms because some of her pupils failed in the state examination or when a pastor breaks out into a nervous rash after a very small congregation appears for the occasion of the district superintendent's quarterly visit it must be evident that in the expression of our day these people are "carrying their heart on their sleeves." Dr. Sadler in his book *The Mind at Mischief* tells of a doctor who would "go to pieces" when he took care of an accident case because he put too much of himself and his sympathies into the patient's injuries. In business it is possible for the sales manager to get so emotionally involved in his work that a graph of his blood pressure readings would bear a suspicious resemblance (in reverse) to a graph of his daily sales. Whenever a man identifies himself so closely with his work that a slight to his product, his church, his school or his patient becomes a personal insult, he is too close to his work. When a pupil in school develops dizzy spells just before or after grades are given out—he is too concerned about his school standing. When in any occupation a promotion or lack of it causes anxiety about one's ability to do the work or resentment against the person who was promoted over one—it becomes evident that one is too close to one's work and that one's emotions are being held hostage by one's employment. Of course, jobs are important and making good in them is important, too—but not that important!

Interestingly enough, it is almost always the folks who violate the previous suggestion that run afoul on this. It

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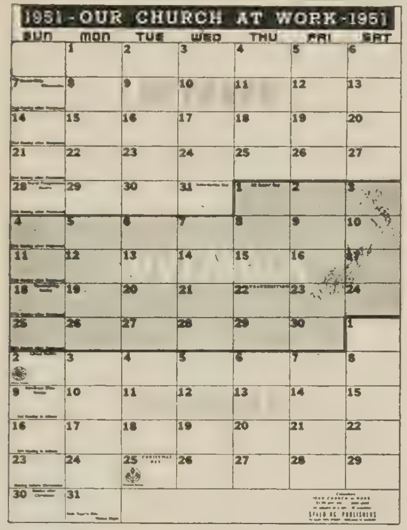

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is those who deny themselves legitimate emotional outlets in play, laughter, social fellowship, games, sports, music, hobbies that are most likely to become overinvolved emotionally in their work. It is not hard to see why this is so. The emotions, denied their rightful outlet in leisure types of activity, of necessity seize upon any outlet that is available and the only outlet available is the person's work. If a man will not work off his feelings at a football game or a picnic then he will work them off in his business or profession to the mutual discomfiture of himself and his task. Emotions will out—and happy is the man who realizes it and makes natural and adequate provision for their expression.

V

Make a studied attempt to change your whole tempo of living. There is much that is commendable about folks with nervous temperaments. Almost always they are super-efficient and do the work of two men (for the pay of one man and the thanks of none). They waste little or no time. They can and do work well under pressure for considerable lengths of time. And, if pressure does not exist from without to keep them going at top speed, they seem to be able to generate it from within. They take responsibility well, discharge it faithfully, and can generally be counted on in addition to pick up the tasks that are neglected by others. In fact, some of them become so very efficient in using odds and ends of time, so used to going at top speed that like an overheated motor they find it impossible to shut off the gas. Of course, it may be some years before the sustained tempo begins to exact its toll. But when troubles with sleep, speech, appetite, depression, digestion, circulation or other nervous difficulties develop, they give late warning that the pace must be slackened. By that time the tempo of life is pretty well set and change is very difficult. Even if the distracted sufferer at long last turns to sports or other hobbies he does not find the relaxation and relief that he might once have found. He tends to go into these sports and hobbies at the same pace and he fumes and fusses over his golf as badly as he did over his sales. And even if he changes jobs he takes his restlessness and overactivity with him. If he should be made a watchman on some obscure branch line of a railroad where trains run only Mondays, Wednesdays, and Fridays he would make a two-man job of it trying to dust, sweep, direct traffic and otherwise run the town in which his watch-station is located. One soon gets so that one has to keep going. The springs become so tightly wound that relaxation is no longer possible. We say of such people that they are too tense. It is easier to describe them than it is to say how such individuals are going to be able to change themselves over into sensible folks about their work. It is not at all simple to persuade them to avoid their ever-increasing tendency to take more and more upon themselves or to bring themselves to the low estate of doing only one day's work in a day. It is going to be very difficult to get them to slow up enough to see the scenery instead of bolting through life with a jammed accelerator. The only hope is that they shall somehow see themselves for the tense little meteors that they are and learn to take life at a more relaxed pace.

VI

Deliberately cultivate a greater nonchalance and a thicker skin. Nervous people are almost always sensitive people. This is certainly not to their discredit because the world owes much of its art, literature, and music to them. But there are disadvantages in being sensitive in a world filled, as ours is, with thorns and barbs. Nervous people have soft-shelled egos which are easily hurt, wounded, offended. Criticism penetrates easily and quickly and makes a deep wound. Because of this they are almost at the mercy of any hare-brained, loose-tongued individual who may care to open his mouth. But why be so sensitive to criticism? What does it get one? Why not toughen up a bit? Why allow criticism to rankle one so? Why not develop more elephant hide? Why take to heart the thoughtless criticism of folks whose opinion really isn't of any intrinsic importance? What makes one so sensitive to criticism? Is it not at bottom that what is said confirms one's own worst fears about oneself and one's abilities? At bottom, one's own faith in oneself must be weak or it could not so easily be upset by ne'er-do-wells. More is to be said on this point later. But something can be done by those who will realize that they have this weakness and who deliberately attempt to strengthen themselves at this point. If you, dear reader, are troubled so, get some loved one or dear friend to call it to your attention when you seem to be taking hurt easily. Make up your mind that very few people really intend to hurt you and that those who do are not worth the consideration that you give to them.

VII

Mix around more with people. Nervous people tend to be deep, philosophic, overserious. They may not be anti-social but they tend to be asocial. They consider themselves too busy and their time too valuable to "chew the fat" about weather, politics and to make small talk. And yet, strangely enough, a certain amount of this fol-de-rois of conversation seems necessary to the well-being of the human personality. Solitary confinement is man's worst inhumanity to man and self-confinement his worst mistake. It is relatively rare that people who are perfectly at home in almost any social group fall victims to nervous disorder and it is almost equally rare for a person with nervous trouble not to be suffering at the same time from some social disabilities. A goodly amount of social fellowship is necessary to a well-rounded personality and those who attempt to save time for more important pursuits at the expense of at least some social mixing often pay dearly for their mistake. It is very important to the healthy personality that the person have what the psychologists speak of as a "sense of belonging," a feeling of kinship with and acceptance by the groups into which one is thrown in his work, home relations and community. We have read much of the rejected child. But there are rejected adults, too. Don't allow yourself to feel that you are one. Identify yourself closely with your group, share its interests, pleasures, hopes and successes, contribute to its welfare and try to realize that, as Scripture so beautifully says, we are all bound up in the bundle of life together. Satisfying social experiences constitute one of the best medicines ever found for nervous difficulties. When you begin to feel at home with almost anyone you meet, the end of your nervous troubles is in sight.

VIII

Moderate your ambitions considerably. Beware of overstriving. Don't let anyone require more of you than you are really able to deliver without severe strain. The foundation of nervous troubles is often laid in childhood by ambitious and well-meaning parents who because of their natural desire of great things for their children try to push them to heights beyond their abilities. The fond mother who likes to think her daughter can sing well and who pushes the child too fast and too far may ruin a good voice. That is bad enough. But by her insistence that her daughter strive for an excellence in music that is clearly beyond the child's capacity she is also setting the stage for life-long nervous troubles. For, in a broad sense, nervous troubles may be said to root in the gap that

(Turn to page 67)

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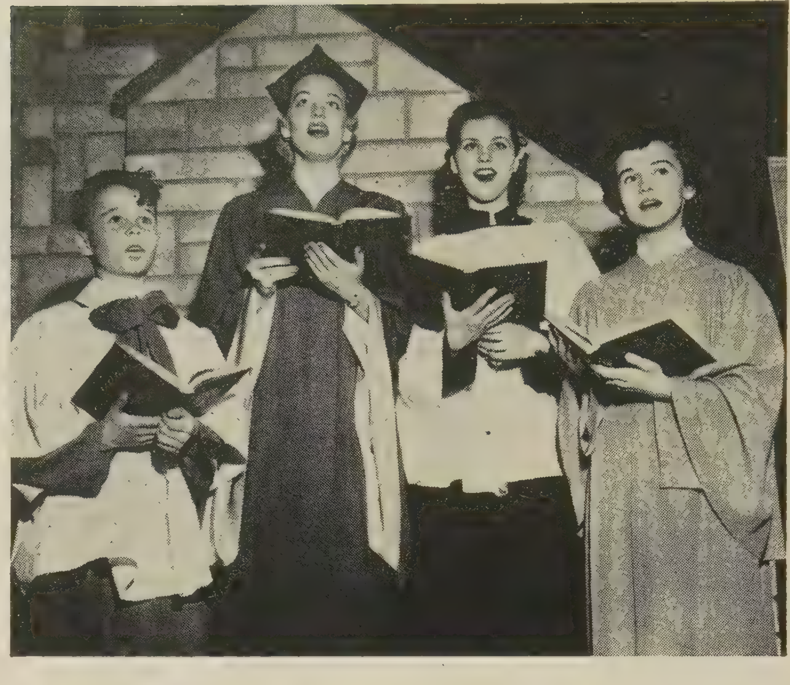

Choral Choir Gown Exhibit

MANY of the 12,000 Baptist and Disciples of Christ delegates attending the International Churchman's Exposition at the International Amphitheater in Chicago last May, were treated to a unique choir gown style revue given by the E. R. Moore Company.* Gowns, designed especially for junior, youth, intermediate and adult choirs, were worn by professional models for the showing.

Pictured here are four of the eight exclusive Moore Gowns which were modeled — each fashioned from styles centuries old. From left to right: The Caroler, in red and white, copy of a Dickens costume; The Harmonic, in royal purple, featuring unique satin-lined sleeves and matching Canterbury Cap; The Dover, white surplice and black cassock, popular with intermediate groups; The Angelic, an original Moore gown, especially for small children, in peacock blue.

Choir gowns have stayed in style longer than any other attire known to man, says E. R. Moore Company. Their origin goes back to the "Bronze Age," some 3,000 years ago when everyone wore vestments similar to those of today's choristers. Until about the 16th Century, both the clergy and laity wore costumes consisting of an under tunic and upper tunic—the forerunners of the current cassock and surplice.

As time passed and the clothing styles among the laity changed, the church held to their traditional costumes. Members of the clergy made up the early church choirs, and the dress worn later by the lay choristers was similar to the clerical vestments to fit in with the traditions of the religious service. Although the 16th Century Reformation brought simplification to the church vestments, the clergy was still distinguished from the common folk by their traditional attire.

Early in the history of our country, the black cassock and white surplice which were brought over by the early Christians, were worn almost exclusively by the churches who permitted use of choral gowns. In the latter part of the 19th Century and the early part of the 20th Century, churches of all denominations began striving for increased formality in their forms of worship and choir gowns became widely accepted. During this period, the more conventional black, one-piece, full-flowing gown came into general use. Today, practically every church choir depends upon one of the two basic traditional choir gown styles for a more inspiring, stimulating and dramatic presentation.

The use of brightly colored gowns has gained popularity since a decade or two after the turn of the century. Church leaders have come to realize the emotional and psychological effect of color and depend upon the use of different colors to set exactly the scene desired for their performance and to suit the mood to the music. Many

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churches now have as many as five or six choirs—all men, all women, mixed adult and youth and junior choirs. To distinguish between them, gowns of various colors are worn. And, to highlight special religious events, yet another color may be used.

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Self-Help in Nervous Difficulties

(From page 65)

exists between the expected and the accomplished in life. When attainment falls too far short of expectation, when the ideal too far exceeds the real, when between the two a gap too broad to bridge occurs, then nervous difficulties result. For this reason parents, teachers and others will do well not to urge each child to lead his class in studies, sports or anything else. Obviously, twenty-nine out of a class of thirty are going to be disappointed. And, as adults, don't allow anyone to get you to bite off more than you can chew or to promise more than you can deliver or allow anyone to put you into a position where you are under continuous obligation to deliver more than capacity. Don't let some modern Pharaoh require a tale of bricks from you without furnishing the straw to make them. Don't even allow yourself to be promoted into a job whose details you cannot handle. Don't allow anyone to put you into a position where there is too great a strain on the personality motor. Be sure that your job and responsibilities are well geared to the capacity of your engine. Allow no one to force you to spread yourself out too thin, or to pass beyond the safety factor that a calm and sensible view of your capacities and shortcomings would call for.

The difficulty with all this advice is that nervous people as a class do not possess a sane and sensible view of their own capacities. In certain tests known as level of aspiration tests this has rather clearly appeared. In these tests the testee is asked to do some simple task such as to put together the pieces of a small puzzle. Before he starts upon it he is asked to estimate how long it will take him to complete the task. It has been found that people of nervous temperament tend to make less realistic and more erroneous estimates. That seems to indicate that they have less accurate ideas of their capacities and limitations and are more prone to overestimate or underestimate their abilities. Perhaps much of their overloading, then, comes not so much from outside pressure as from an inward inability to resist due to inaccurate and unrealistic ideas of their own abilities.

The advice given by Emerson to young men to hitch their wagons to a star, although it was well adapted to many of the doless dudes of his day, was never meant for people with nervous tendencies. For their trouble is that it is just that which they have done. And to make matters worse, they have chosen to hitch their wagons to one of those fast-receding stars with which space is filled. In other words, they have set an ideal for themselves

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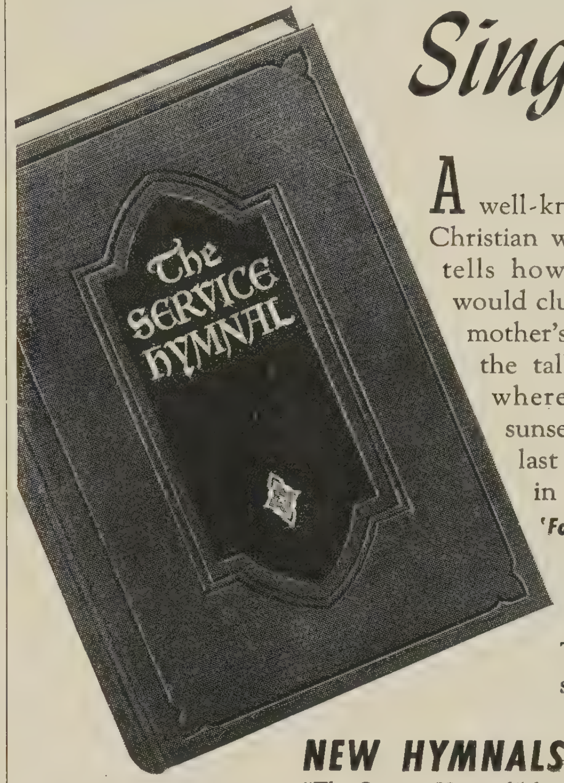

A well-known Christian writer tells how she would clutch her mother's hand and trudge through the tall meadow grass to a stile where they would watch the sunset while her mother, as the last crimson streak was dying in the West, would sing

'For ever with the Lord;
Amen; so let it be;
Life from the dead is in that word,
'Tis immortality . . . '

Turning, her mother would say, "Sing, sing, you get nearer heaven singing."

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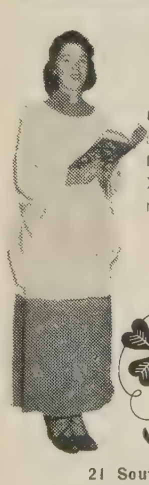

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which keeps getting more and more distant. The more they strive toward it, the more unreachable the goal becomes. Meanwhile the strain and disappointment of the chase over many years leaves its toll and the continuous sense of frustration which is bound to arise from pursuing a will-of-the-wisp exacts its price.

Indeed this phenomenon of setting for oneself an unrealistic goal which ever grows more unattainable but which at the same time demands more and more from its enamored victims has a name. It is called perfectionism. The classical example is that of the unhappy housekeeper who gives herself no rest in the endless quest for the last speck of dust. It is not hard in her case to see that in her care the house has become an end rather than a means to living. But it is not housekeepers alone who are bitten by the bug of perfectionism. Teachers sometimes exhaust themselves with an endless flurry of paper-marking so that they are too exhausted to teach. Preachers set up such impossible standards for their homiletic efforts that their sermons become wonderfully correct and beautifully dull. It would not be hard to multiply illustrations of people who strain out the gnat and swallow the camel, and half-kill themselves in the impossible effort. When you catch yourself doing things that you know have little value or use just to complete a piece of work — beware — the hobgoblin of perfectionism already has a hold upon you!

It is all very well to be ambitious. Perhaps every teacher ought to aspire to be a principal, every office man to be a manager, every small-town preacher to be a big city preacher, every mayor to be a governor, every governor to be the President. But we can't all be generals. For the rest of us, frustrated ambition, and especially frustrated overambition, is quite likely to induce nervous difficulties. It is always better to keep our ambitions within the bounds of what we can do reasonably well with a feeling of real satisfaction. Unfortunate mental states result through misguided efforts on the part either of others or of ourselves to goad us on toward well-nigh impossible goals.

Since the sight of people aspiring to positions, honors or responsibility for which they are not fitted is so common, it may be in order to ask a question. Why are so many folks so very anxious for a success which almost certainly must be denied to them? Why must they be first? What causes this gnawing ambition which keeps them so restless and discontented, gives them no time or disposition to relax and forces them ever to overstrive and to strain toward impossible goals? What keeps them forever on the go? Why do they labor so hard for an impossible and really unnecessary perfection? Whom are they trying to convince of their superiority? themselves? others? both? Are they perhaps unsure of their own ability and therefore under necessity to prove both to themselves and others that they are indeed not inferior?

Until these questions are answered we can hardly accept relaxation as a cure for nervous tension. Of course nervous people need to learn to relax. Any blind man could see that. But it is an intrinsic part of their difficulty that they not only do not know how to relax but cannot do so. They keep themselves overbusy. Of course, they like to believe that their jobs demand this of them, even though every one knows that others have held and will hold the same jobs without being so pushed and crowded. Their busyness seems rather to stem from over-compensatory efforts to match up to a job which they consciously or unconsciously suspect is above their true ability. Would that they could realize that neither the salary nor the prestige attached to the most important job will ever compensate for the nervous difficulty which it is almost certain to precipitate if it forces them to run with overheated engines all the time.

IX

Build up self-confidence. The fundamental difficulty in nervous conditions is lack of self-confidence. Do you get nervous and tense in doing a job when you are sure you can do it well? Of course not. Nervousness is a form of apprehension that arises when we are not certain that we are adequate to do the task set before us. This statement holds true not only in particular cases, but in general. It is almost safe to say that when self-confidence steps in, nervous troubles step out. It is also reasonably safe to assume in most any case of nervous difficulty that somewhere along the road of life, and, most presumably, in childhood days, the self-confidence of the person now suffering nervous disabilities was somehow damaged or stunted. And it would probably not take a psychiatrist too long to lay his finger on the offending experience.

But the important thing to grasp now is that self-confidence must somehow be restored. It would take many pages to discuss this matter even briefly.† This one suggestion only is offered. The secret of building self-confidence in a child or of restoring it, once it has been damaged or lost, is to give the child successive tastes of success. Find things within his powers, encourage him to do them, give him honest praise and satisfaction for his successes. Do not overcommit him or allow him to become overcommitted. Keep his tasks within his powers and his powers will grow as his confidence is rebuilt by one successful attempt after another. In time his confidence will be strong enough to face undaunted an occasional defeat. The story is really little different in dealing with an adult, even with oneself. The nervous person needs to be given or to give himself the satisfaction of enjoying the proper praise and satisfaction for having done a task well and he needs to receive the boost to his self-confidence which that is bound to give. Let no false modesty rob him of this legitimate satisfaction in life. Sadler well says, "Self-assertion is essential to human happiness. While overexaggeration of one's ego invariably leads to trouble and more or less sorrow and unhappiness, a reasonable indulgence of self-display and the enjoyment of self-expression are indispensable to good health and happiness."‡

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†Stanford University Press, California, puts out an excellent booklet, "Building Self-confidence," for 35 cents.

X

Enjoy life. Cultivate the art of happiness. Robert Louis Stevenson once said, "If I have faltered more or less in my great task of happiness." He felt it his duty to be happy. His was no hedonistic view of life nor was it equivalent to saying that happiness was the chief end of existence and the thing above all others to be sought for. Not at all. But is it not true that if a person is unhappy, there is something wrong? Discontent, depression, restlessness, inability or unwillingness to enjoy the good things of life are symptoms of some deep-seated maladjustment. As an automobile engine purrs when every part is working rightly, so the well-adjusted individual goes through life. He is at least reasonably content. He likes his work, enjoys his family, looks forward to life with some zest and relish. He takes the time to enjoy life's simple and legitimate pleasures as he goes along. He doesn't make the mistake of trying to work like thunder to save enough for his retirement, thinking that after that he will take time to enjoy life. He does good, is good, enjoys good all the way through.

XI

Seek competent professional assistance. Here comes the "most unkindest cut of all"—brace yourself for it! To get better, you are going to have to consult a professional specialist in nervous difficulties. In plain words, you are going to have to see and, probably, work with a psychiatrist. No, this does not mean that you are out of your head. To be sure, psychiatrists are often called into court to testify as to the sanity or insanity of accused people. But they have other responsibilities as well and prominent among them is to deal with people whose sanity is not open to question but whose nerves have in various ways played tricks upon them.

Inasmuch as this paper was supposed to deal with self-help it may seem a departure to speak of securing outside help. In a sense it may be just that. Yet for a man lost in the woods the first step of self-help is to set out to get other help. A person with nervous difficulties may be thought of rather correctly as a man lost in the woods of his own unconscious drives. The only person who knows anything at all about how to help you out of this labyrinthine maze of your own unconscious drives is the psychiatrist. Refusal of outside help by a man lost in the woods of the unconscious, or by a man lost in real woods, can only lead to greater disaster. In both cases the more frantic one's self-efforts are, the more deeply lost does one become. In the latter case it was a failure of sense of direction that resulted in getting lost in the first place and to rely upon a sense of direction that failed once is to court disaster. Similarly in nervous difficulty the whole effort to escape partakes of the same faulty nature as did the action that originally brought the victim into the morass of his nervous difficulty.

What is more, a person with nervous difficulty lacks the basic urge to escape from his difficulty. No matter how sincere may seem the desire of a sufferer to escape the nervous malady that oppresses him, there are strong forces within him working hard to block that very recovery which he thinks that he so earnestly desires. That these fifth column forces are not directly seen, felt or otherwise recognized by the sufferer does not at all impede their devilish effectiveness. For in nervous difficulty, the unconscious mind, like the bad fairy of the stories, poisons every food, upsets every plan, blocks every effort. Only a man carefully trained in the ways of the unconscious has a Chinaman's chance of rallying these subversive forces to the great task of recovery. To refuse his expert aid is ridiculous.

It may be hard to believe a statement that sufferers from nervous difficulties do not really want to get better. But let us think of nervous difficulty as the

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‡The Mind at Mischief, page 45.

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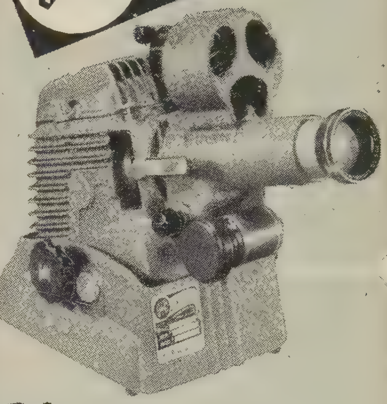

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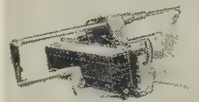

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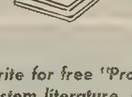

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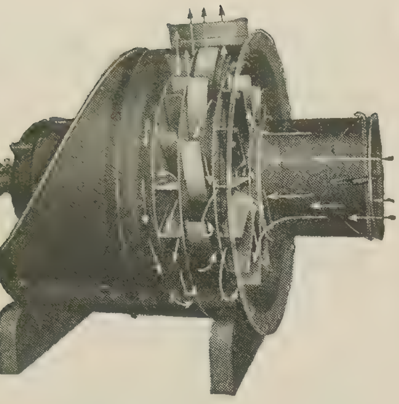

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"proud flesh" of personality. Although proud flesh is a poor substitute for real flesh and is so very sensitive that one is miserable to keep it, nevertheless one strongly resists any attempt to cut it out, and will give any possible excuse to avoid the surgeon and his knife. No less surely does the unconscious mind resist any and all attempts to excise its proud flesh and it comes up with one excuse, and then another, to avoid the necessity of such excision. Nothing could be more terrifying to the unconscious mind than the prospect of such a loss. That, dear reader, is one excellent reason why only a psychiatrist should be allowed to use a knife in this important area of ourselves. This terrible fear also explains why he will move so very slowly lest the last state of the man be worse than the first. To return to a figure of speech previously used, he must straighten up the house of personality slowly, timber by timber, beam by beam, lest the house collapse or be made untenable.

Since the psychiatrist is a specialist and the only one who really has any understanding of nervous difficulties or who is legally or otherwise qualified to deal with them, it seems silly to labor further upon such a self-evident point. However, unwillingness to see a psychiatrist often rests upon the patient's well-founded suspicion that he may have to change his ways. Let him rest assured that the psychiatrist is a patient person who is both willing and able to accommodate his pace to the gait of his patient and who is too wise to force changes for which the patient is not yet properly prepared.

There are two excuses used by people who know they ought to see a psychiatrist but who are unwilling so to do. One of them is the feeling that the consultation of a psychiatrist is an open admission that one is mentally off-balance. But, as has already been pointed out, such a conclusion is not warranted. Few people, indeed, would not profit by talking over their hopes, fears, ambitions with a psychiatrist who is, after all, just a specialist in personal problems. While stubborn refusal to accept help from qualified persons may be looked upon as indicative of mental imbalance, a visit to a psychiatrist is no more to be regarded as a sign of insanity than is walking through a college campus to be accepted as proof of an education.

The other excuse offered by persons who refuse to get needed help is that of expense. The impression has somehow gotten around that psychiatric help is expensive. Generally speaking, that impression is correct. The psychiatrist is a mind surgeon, whose training and experience equals, if it does not exceed, that of any other kind of surgeon. Yet in spite of this, a psychiatric examination costs only a fraction of what an operation costs and even semi-weekly psychiatric treatments are far cheaper than hospital care for a broken leg. One has to keep one's sense of perspective and realize that anyone who will freely spend twenty-five dollars for X-rays and hundreds of dollars for hospital care ought not to expect to secure the even more highly specialized diagnosis and treatment of a psychiatrist for too much less. But in those cases where finance is a real barrier, arrangements of some sort can generally be made to secure help even for those with meager financial resources. Let your family physician recommend you to a psychiatrist and then talk the whole matter over frankly with him. Remember that the psychiatrist is a bona fide M.D. who is not only competent to deal with the physical aspects of your case but who is also a trained specialist in nervous troubles.

Now if your nervous difficulties have driven you to the place where you have had to learn to (1) take your work in more leisurely fashion, (2) enjoy life as you go along, (3) lose that terrific feeling of strain and tenseness that accompanies the effort to be the one man in a thousand, (4) realize that work is a means and not an end in itself — then they have proved themselves far more than a necessary evil, far more even than a timely and kind warning. They have become one of the best things that ever happened to you because, before it was too late, they taught you how to live. Thank God for them, take courage and live well and happily as he intended that you should.

DR. SOCKMAN DECLINES TO BECOME A BISHOP

New York—Dr. Ralph W. Sockman, pastor of Christ Church here, has asked that his name not be considered for the office of bishop in the Methodist Church.

Dr. Sockman said that while he had "very high regard for the episcopal office and the men who hold it," he was convinced that "the greatest need of the contemporary church is the strengthening of the local pulpits."

"There is a tragic lag," he said, between pronouncements of the general church conventions and the practices of local church congregations. We can never exalt the pulpit properly as long as we regard it as a stepping stone to administrative positions. Having held and taught these convictions, I would now seem inconsistent in leaving the pulpit for the bishopric."—RNS

Sermon Calendar

(From page 57)

py country or a perfect country, but it cannot be questioned that it is a religious country."

The return of the Week of Prayer reminds us of the important part that prayer has played in American life. It also affords an opportunity to seek a new adventure in the maintenance of peace with justice.

The writer of the Letter to the Hebrews makes a timely suggestion. "So let us approach the throne of grace with confidence, that we may obtain mercy and find grace to help us in the hour of need." (Moffatt.)

We can approach God with confidence. True, his ways are past finding out, but he has never failed those who have been loyal to him.

An English broadcaster, speaking on the theme, "God's Return," made an illuminating remark. "The imaginative man is still unable to guess the final nature of this design; his vision has been extended, but he still cannot see below the horizon. He has to be content to realize that beyond or within every new world revealed to him another lies hidden. But meanwhile he finds himself developing a conviction of the existence of a God in whose hand all the worlds are securely held; and that security is in fact the only real security man can know—that, and the further conviction, closely allied to it, that nothing happens by accident, that nothing is without ultimate meaning."

We can seek mercy. We have been too much concerned with our own affairs, at times indifferent to the needs of others and unready to make sacrifices to prevent war and to insure peace.

Ted Robinson gave expression to this tendency in these lines:

I heard the prayer of myriads rise
Like swarms of insects to the skies;
And it was given me to know
The strong desires that drove them so.
And it was wonderful to see
Their almost unanimity—
They prayed in unison sublime,
"Give me, O Lord, an easy time!"

Let us seek grace. The dictionary defines grace as "favor, kindness, the free gift of God."

John Oxenham offered this prayer:

Too long mistrust and fear
Have held our souls in thrall;
Sweep through the earth, keen breath
  of heaven,
And sound a nobler call!
  Come, as thou didst of old,
  In love so great that men
  Shall cast aside all other gods
  And turn to thee again!

* * *

January 11 (Missionary Sunday).

Topic: The World Mission of the Church.

Hymns: Hail to the Lord's Anointed. Christ for the World We Sing. Jesus Shall Reign.

Lesson: Isaiah 52. Text: Isaiah 52:7. "How beautiful upon the mountains are the feet of him that bringeth good tidings."

Isaiah 52 begins with the figure of a messenger who comes over the hills crying in jubilation. He is the herald

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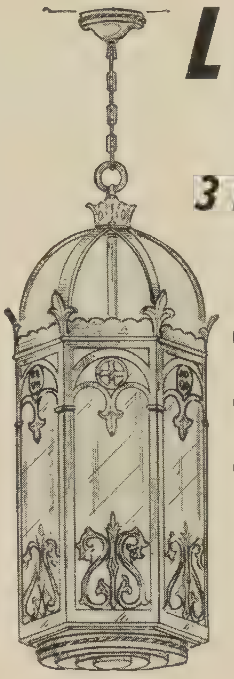

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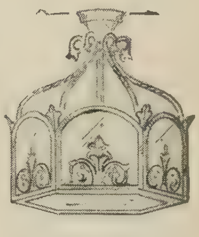

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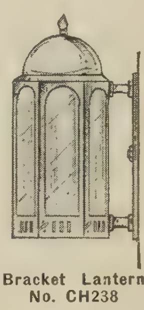

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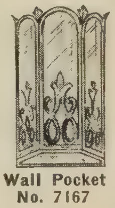

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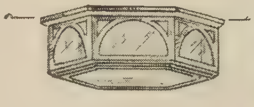

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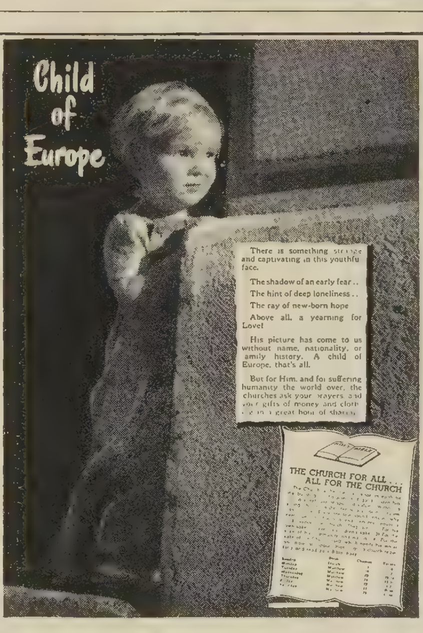

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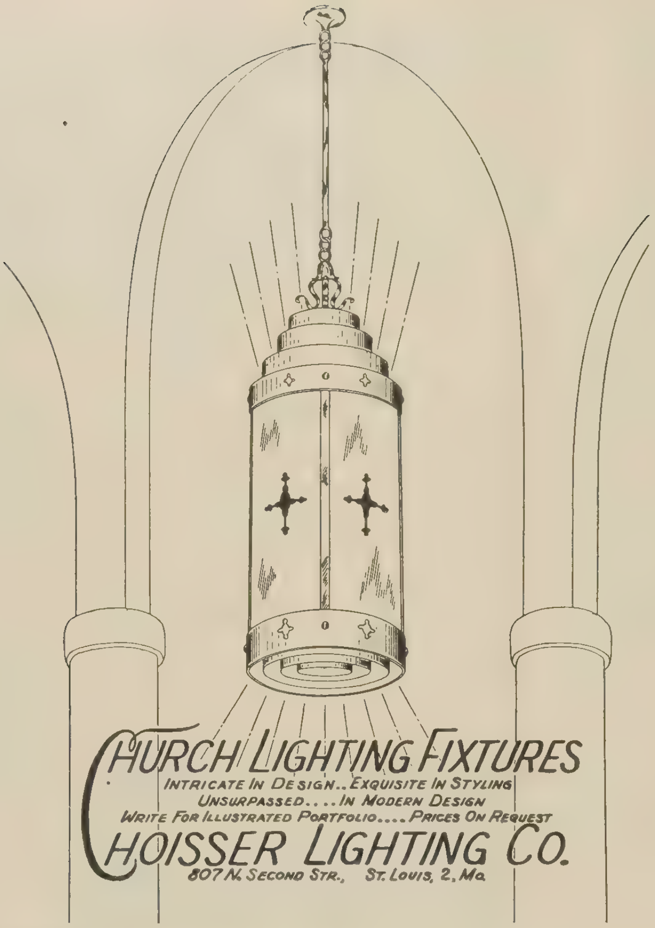
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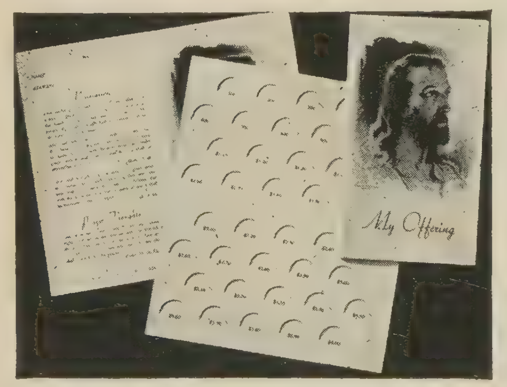

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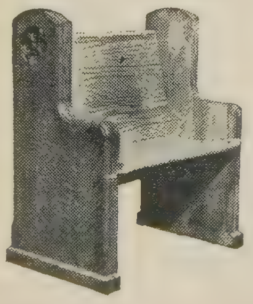

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The missionary movement is under a cloud just now. Many people feel that there is very little hope for mankind in the future. The outlook is indeed dark. But if the church fulfils its world mission the darkness will disappear.

Does the church need a new message to meet the new day? In his book, *The New Testament Idea of Revelation*, Professor Ernest F. Scott writes: "There are many who would seem to be fascinated by the very phrase 'religion of the future.' But all this is pure illusion. Religion is the same under all conditions of knowledge.

"It is indeed necessary to reinterpret religion in the light of ampler knowledge. The faith reflected in the old creeds must be expressed in new words, with the aid of new philosophies, before it can be accepted by men today. But this is not because we have outgrown the faith, in virtue of our knowledge. It is simply because the forms of thought in which the faith was conveyed have ceased to be real, and must be brought into correspondence with our actual thinking."

Religion is being re-interpreted today. Addressing the American Board of Foreign Missions in 1949, Dr. David McKeith, Jr., said that the day of sending missionaries to foreign lands just to convert the heathen has passed. "We recognize the changes which have taken place in the world—changes in psychology, in economic life, in educational development and in government."

Many new messengers are needed. Men and women who have the same desire and determination as Robert Morrison had. He was the son of a shoemaker in Morpeth, England. When only a lad he dreamed in his heart that he might take the gospel out to China as a missionary. To achieve that end he studied Greek, Latin and Hebrew, and later Chinese. Then he translated the New Testament into Chinese. His dream materialized, and after working in Canton for the rest of his life he died there.

Henry Hallam Tweedy prayed:

O God of truth, whom science seeks
And reverent souls adore,
Who lightest every earnest mind
Of every clime and shore:
Dispel the gloom of error's night,
Of ignorance and fear,
Until true wisdom from above
Shall make life's pathway clear!

* * *

January 18.

Topic: An Unforeseen Test.

Hymns: O Love Divine, That Stooped to Share. Safe Home, Safe Home in Port. Awake My Soul.

Lesson: Matthew 25:31-46. Text: Matthew 25:40. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The church is often criticized for putting too much emphasis on the future life. Perhaps it has done so in the past. But in the day in which we live the tendency is in the other direction. We are primarily concerned with the affairs of this life.

It may be well therefore to turn our thoughts to the life beyond occasionally—the life that is to be. This may be a refreshing and profitable exercise.

The text is taken from the Parable of the Judgment. The Son of Man is come in all his glory. All the holy angels are with him. He takes his seat upon the throne of his glory. Before him are gathered all the nations. He separates them as a shepherd divideth the sheep from the goats.

The test all have to meet is whether or not they have ministered to the underprivileged in this life. "Then will the King say to those on his right, 'Come, you who have the blessing of my Father, into the kingdom made ready for you before the world was: for I was in need of food, and you gave it to me: I was in need of drink, and you gave it to me: I was wandering, and you took me in: I had no clothing, and you gave it to me: when I was ill, or in prison, you came to me.'" (Basic English.)

There is an element of surprise in this test. Normally we expect that we shall be judged on our beliefs, or on our church membership, or on our reputation. But here Jesus says otherwise. We are to be judged on the basis of our attitude toward poor, needy, suffering, underprivileged humanity, and by our efforts to help them.

These lines by an anonymous poet suggest how one can appreciate the life that now is and meet the transition to the other life bravely:

What if some morning when the stars are paling,
  And the dawn whitened, and the east was clear,
Strange peace and rest fell on me from the presence
  Of a benignant Spirit standing near:

And I should tell him, as he stood beside me,
  This is our Earth—most friendly Earth, and fair;
Daily its sea and shore through sun and shadow
  Faithful it turns, robed in its azure air.

There is blest living here, loving and serving,
  And quest of truth, and serene friendships dear;
But stay not, Spirit! Earth has one destroyer—
  His name is Death: flee, lest he find thee here!

And what if then, while the still morning brightened,
  And freshened in the elm the summer's breath,
Should gravely smile on me the gentle angel,
  And take my hand and say, "My name is Death?"

When President Paul von Hindenburg of Germany was told by his physician that death was walking round the house, he quietly remarked, "Friend Death, he can come into the room."

January 25.

Topic: Have Faith in God.

Hymns: Father, in Thy Mysterious Presence Kneeling. Come, Ye Disconsolate. My Faith Looks Up to Thee.

Lesson: Psalm 42. Text: Psalm 42:3. "Where is thy God?"

Here was a man thirsting for God. Evidently he could not find him. This caused him great distress. "My tears have been my meat day and night." His distress was enhanced by his enemies who sneeringly asked, "Where is thy God?"

Today many Christians are faced by this dilemma. They are confronted by unbelievers who, in view of the anarchy that prevails in the world, ask tauntingly, "Where is thy God?"

In his autobiography, *A Writer's Notebook,* Somerset Maugham raises the question in a blasphemous fashion. He writes: "If he's capable of feeling he must be capable of remorse, and when he considers what a hash he's made in the creation of human kind, can he feel anything but that? The wonder is that he does not make use of his omnipotence and annihilate himself."

But the Christian need not be discouraged by these skeptics. Men eminent in science and the professions tell us that only faith—faith in God—can solve the world's problems.

For example, Dr. Ernest A. Hauser, a professor at the Massachusetts Institute of Technology, and one of the world's greatest authorities on rubber, said in an article: "Faith is the only common denominator throughout the world which can make the population of the world a greater and better population. Faith gives the courage to live and to make accomplishment. All of us, scientist included, need a basis for the good life, for aspiration, for courage to do good deeds. We need a faith to live by.

"I am of the opinion that the churches, the temples and the shrines are the only powers strong enough to influence mankind to seek a workable solution to the problems now facing the world."

The Psalmist reached a sane conclusion. He asked himself a question, "Why art thou downcast, O my soul?" Then he made a resolve, "Wait for God; I shall again be praising him, my saving help, my God." 13, 14. (Moffatt.)

During the dark days of the war, community singing was introduced into England. It became a feature of the Wembley parade, when the final game of the Football Association was played. An elder statesman of the association suggested that "Abide With Me" should go on the program. There was some argument, and eventually it was decided that as King George V and Queen Mary would be present, Buckingham Palace should be consulted. Back came a message of warm approval. It was discovered later that "Abide With Me" was his Majesty's favorite hymn.

In our dark hours we can join in the prayer of Henry F. Lyte:

Abide with me; fast falls the eventide;
The darkness deepens; Lord, with me abide;

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When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.

I need Thy presence every passing hour;
What but Thy grace can foil the tempter's power?
Who like Thyself my guide and stay can be?
Through cloud and sunshine, O abide with me.

* * *

February 1.

Topic: How to Secure Divine Guidance.

Hymns: In Heavenly Love Abiding. He Leadeth Me. Guide Me, O Thou Great Jehovah.

Lesson: Psalm 25. Text: Proverbs 3:6. "In all thy ways acknowledge him, and he shall direct thy paths."

Does God guide individuals? The Old Testament writers evidently thought so. There are many passages that indicate their conviction. A sample passage is found in Psalm 48:14, "For this God is our God for ever and ever, he will be our guide even unto death." The Shepherd Psalm (23) teaches the same truth.

In the New Testament there is the Parable of the Good Shepherd. "And when he putteth forth all his own sheep, he goeth before them, and the sheep follow him: for they know his voice."—John 10:4.

In Bible times it was common practice for people to seek divine guidance. Psalm 25:5 is a sample passage. "Lead me, as thou art true to thy word, teach me, for thou art God my help." (Moffatt.)

Does God guide moderns? Many do not seek his guidance but some do.

President Blanchard tells of a visit he paid to a friend who was threatened with death. He was doing a large work in the church. He had a beautiful family. After conversation we knelt in prayer, we three in that business office in New York City. "The next time I saw him he was in his office, at his desk, transacting business. His color was good, his eyes bright, and his whole physical being transformed. Though I had reason to believe that he was improved, I was startled by his appearance. He has continued practically a well man since." He was a man who believed in and sought divine guidance.

A seminary student maintained and educated himself by prayer. A friend loaned him fifty dollars with the proviso that it be returned on a certain date. When the time came the student did not have the money, but he said, "Give me until twelve o'clock tomorrow." He went immediately to his room and knelt in prayer. A sleepless night of prayer passed and no answer came. The following day he continued to pray. About eleven o'clock a letter containing a check for fifty dollars was handed to him. It was dated the day before and read, "I have long intended to do something for you, and am impressed to do it now."

The condition upon which divine guidance is granted is loyalty to God. "Have mind of him wherever you go, and he will clear the road for you." (Moffatt.)

In Vienna in 1939, Mrs. Mallan told her husband they would move to America. It meant giving up a prosperous business and friends. But long before Mr. Mallan had learned not to doubt his wife's judgment when she was convinced she was following divine guidance. They never regretted their decision.

Father, hold thou my hands;
The way is steep;
I cannot see the path my feet must keep,
I cannot tell, so dark the tangled way,
Where next to step. Oh stay;
Come close, take both my hands in thine;
Make thy way mine!

* * *

February 8.

Topic: Good Advice.

Hymns: Thou Lord of Life, Our Saving Health. Heaven Is Here, Where Hymns of Gladness. O Master, Let Me Walk With Thee.

Lesson: Galatians 6. Text: Galatians 6:4. "But let every man prove his own work."

In Galatians 6 Paul propounds a number of maxims that are appropriate even to this sophisticated age. Each is a timely message and together they form good advice from which we may all profit.

I. If sin overcome one of your number, try to correct his fault in a spirit of gentleness. Remember you also are exposed to temptation. V. 1.

Shakespeare wrote:

O, it is excellent
To have a giant's strength; but it is tyrannnous
To use it like a giant.

II. Share each other's cares and sorrows, and so fulfil the law of Christ. V. 2.

A pretty story came out of World War I. Mrs. Richard Derby, daughter of Theodore Roosevelt, was at a Paris railway station. She saw a young woman, evidently in great distress, nursing her baby. Mrs. Derby took off her cloak and gave it to the young woman and ministered to her in other ways.

III. Shun self-deception which springs from pride. V. 3.

Nathaniel wrote some deflating words. "A dead man, if he happens to have made a will disposes of wealth no longer his. Or if he dies intestate, it is distributed in accordance with the nations of men much longer dead than he. A dead man sits on all our judgment seats, and living judges do but search out and repeat his decisions. We read in dead men's books, we laugh at dead men's jokes and cry at dead men's pathos. . . . We worship the living Deity according to dead men's forms and creeds."

IV. Let each man test his own actions on their merits and not with comparison with other men's, for each must bear his own load of responsibility. V. 5.

A nephew of Jonathan Edwards called upon William Cary with a letter of introduction. Cary congratulated him on his relationship to such a great personage. The young man dryly replied, "True sir, but every tub must stand on its own bottom."

Bessie L. Cook wrote these lines. They appeared in *Advance:*

My brother-traveller fell, and I,

Who chanced to be a passer-by,
Adjudged his downfall most complete,
Nor paused to lift him to his feet,
But with a head held high in air,
Went on my way—and left him there.

Passed onward, confident and sure,
Deeming my footing most secure.
Yet, tho' my steps were quite discreet,
A stone beset my unwary feet,
And I, myself, (how sad to tell)
Stumbled, and very nearly—fell!

Then I recalled my fallen friend
To whom my aid I would not lend,
And thought, "Were I as weak as he,
Lying beside him I might be."
Then, glad that I could understand,
Went back, and gave a helping hand."

* * *

February 15 (Race Relations Sunday).

Topic: An Illustrious Example.

Hymns: O Thou Great Friend to All the Sons of Men. O God of Mercy. Hearken Now. O Brother Man! Fold to Thy Heart Thy Brother.

Lesson: Jeremiah 38:5-13. Text: Isaiah 66:18. "It shall come that I will gather all nations and tongues; and they shall come and see my glory."

The text suggests that with God there is no difference between the various branches of the human family. But not so with men.

In 1947, the Federal Council of Churches released a report. It was a study of Protestant practice in the race relations of seventeen large American denominations. It was made by Dr. Frank S. Loescher of the American Friends Service Committee.

Dr. Loescher reported that there had been a great shift in the interest of Protestant churches in race relations from 1908 to 1944. From 1908 to 1929 these denominations adopted only six resolutions on the race question, but from 1940 to 1944 about 100 were adopted.

The report revealed that only one-half of one per cent of the Negro Protestant Christians worship regularly with fellow Christians of other races.

No denomination, Dr. Loescher found, has asked its own members to employ qualified Negroes in work usually barred to them, or had recommended that its agencies include Negro representation on their staffs or on boards of control.

In 1944-45 there were only eighty-one Negro students in church-controlled colleges and universities. Thirty-seven colleges had none and only three had three or more registered for classes.

While some conclusions of the report seem to discredit phases of American denominational policies, the steadily increasing list of actions taken by the church organizations themselves is erasing much of the stigma.

The tendency is in the right direction. In 1949, in the city of Cleveland, race completely lost any sense of distinction in a communion service. The 150 Episcopal men who knelt side by side in the service knew only that they were all Christians. The service, one of twenty-five in major cities of the nation, promised that in religion at least the end of interracial meetings as such is approaching. There will

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soon be only united worship of Christians regardless of the shade of skin a worshipper has.

Can we do anything to promote race unity? There is a remarkable story told in Jeremiah 38 that points the way.

To every white Christian there comes the imperative injunction, "Go thou and do likewise." Only in reverse order.

The disabilities that the Negro has suffered have had a tonic effect, as Ella Wheeler Wilcox points out in her poem "Necessity."

But for thy breath, the spark of living fire
Within me might have smouldered out at length.
But for thy lash, which would not let me tire,
I never would have measured my own strength.

But for thine ofttimes merciless control
Upon my life, that nerved me past despair,
I never should have dug deep in my soul
And found the mine of treasures hidden there.

And though we walk divided pathways now,
And I no more may see thee, to the end,
I weave this little chaplet for thy brow,
That other hearts may know, and hail thee friend.

* * *

LENT

February 22 (Brotherhood Sunday).

Topic: A Loyal Friend.

Hymns: Lead On, O King Eternal. Forward Through the Ages. We Bear the Strain of Earthly Care.

Lesson: I Samuel 18:1-16. **Text:** Proverbs 17-17. "A friend loveth at all times."

The friendship of Jonathan and David is classical example of what friendship ought to be. David had been talking to Saul. When the conversation ended, "the soul of Jonathan was knit to the soul of David, and David loved him as his own soul."

Another classic example of friendship is that between Carlyle and Emerson. Carlyle first met Emerson when Emerson was a young man. Thus began the friendship between them, each destined within ten years to become the leader of thought in his own country. For forty years they corresponded. Their published letters are the enduring record of a great comradeship, and an invaluable commentary on European and American thought of the nineteenth century.

Friendship is the stem on which brotherhood grows. An American clergyman tells us that "the sixteenth century said 'Responsibility to God.' The nineteenth says, 'The brotherhood of man.'" The twentieth century believes they are both of equal importance.

As Lyman Abbott said: "The brotherhood of man is an integral part of Christianity no less than the Fatherhood of God, and to deny the one is no less infidel than to deny the other."

Prosperity has not been very effective in promoting brotherhood. Some

(Turn to page 85)

Liturgical and Executive Calendar

July 1952 — June 1953

The Value of a Planned Year

THE wise minister plans his year well in advance. The historic church calendar starts with Advent. That does all right for a preaching program but the church year in America definitely starts with the Sunday which follows the summer vacation season. Our calendar which combines the historic days with some modern observances starts with July. There must be a season of planning to precede the start of the church year. Summer is not alone a vacation season; it is as well a planning season for the year ahead.

The July Directory issue is timed right for this planning and executive process. You can fit your program for the year ahead on paper and then bring it into actual fruition as the months change.

SEASON OF RE-CREATION AND REFRESHMENT

The wise minister will not try to keep too many activities in this period. Keep the church open, of course. Have respectable services which have been well planned. Keep a nucleus of the church school. But avoid any evidence of high pressure methods.

It is a splendid season for vacation Bible schools, picnics, reunions, etc.

The minister needs, and should take a vacation. But he has the responsibility for arranging suitable pulpit supplies. It is his obligation to see that arrangements were made for entertainment and prompt payment of the guest preachers. He should have the worship committee instructed and the ushers informed of their duties during the summer weeks.

Even if small congregations are expected the services should be orderly, the church clean, the air fresh.

July — 1952

6 Fourth Sunday after Trinity
Fifth Sunday after Pentecost

13 Fifth Sunday after Trinity
Sixth Sunday after Pentecost

20 Sixth Sunday after Trinity
Seventh Sunday after Pentecost

25 Saint James

This day is observed in honor of Saint James the Apostle, who, by tradition, was one of the early martyrs of the church.

27 Seventh Sunday after Trinity
Eighth Sunday after Pentecost

August — 1952

3 Eighth Sunday after Trinity
Ninth Sunday after Pentecost

6 Transfiguration

10 Ninth Sunday after Trinity
Tenth Sunday after Pentecost

17 Tenth Sunday after Trinity
Eleventh Sunday after Pentecost
Old Home Church Sunday

The idea of an Old Home Church Sunday during the vacation is a pleasing one. People are journeying to and fro. Why not a visit to the old church?

24 Eleventh Sunday after Trinity
Twelfth Sunday after Pentecost
Saint Bartholomew

Little is known of Saint Bartholomew. In tradition he appears as one of the five apostles to the East. A feast in his honor was instituted in the 9th century.

KINGDOMTIDE

"Kingdomtide" is a term created by the Committee on Worship of the National Council of Churches to denote a period of renewed activity. It starts with the last Sunday in August given the title of "Festival of Christ the King" and continues to Advent. Not many of our readers are going to be back on the job for this Sunday, but it offers a stimulus.

August — 1952

31 Twelfth Sunday after Trinity
First Sunday in Kingdomtide
Festival of Christ the King
Labor Sunday

September — 1952

7 Thirteenth Sunday after Trinity
Second Sunday in Kingdomtide

14 Fourteenth Sunday after Trinity
Third Sunday in Kingdomtide

21 Fifteenth Sunday after Trinity
Fourth Sunday in Kingdomtide
Saint Matthew

Saint Matthew was the author or the editor of the book in the Bible which bears his name. Historically little is known of him. He was a Jewish-Christian, a publican, and an ecclesiastical democrat.

28 Sixteenth Sunday after Trinity
Fifth Sunday in Kingdomtide
Rally Day
The beginning of Religious Education Week

October — 1952

5 Seventeenth Sunday after Trinity
Sixth Sunday in Kingdomtide
World Communion Sunday

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12 Eighteenth Sunday after Trinity
Seventh Sunday in Kingdomtide
Men and Missions Sunday

18 Saint Luke

Commemoration of Saint Luke began in Constantinople in the 4th century, but he was the last of the evangelists to be honored in Rome (10th century). In both the East and the West his day is October 18.

19 Nineteenth Sunday after Trinity
Eighth Sunday in Kingdomtide

26 Twentieth Sunday after Trinity
Ninth Sunday in Kingdomtide
Reformation Sunday

29 Saint Simon and Saint Jude

This day is celebrated for Simon the Zealot and Jude, the author of a New Testament book.

31 Reformation Day

November — 1952

2 Twenty-first Sunday after Trinity
Tenth Sunday in Kingdomtide
World Temperance Sunday

9 Twenty-second Sunday after Trinity
Eleventh Sunday in Kingdomtide
Armistice Sunday

11 Armistice Day

16 Twenty-third Sunday after Trinity
Twelfth Sunday in Kingdomtide

23 Twenty-fourth Sunday after Trinity
Thirteenth Sunday in Kingdomtide
Thanksgiving Sunday

Sunday before Advent

27 Thanksgiving

ADVENT AND CHRISTMASTIDE

Advent is the period of expectancy. Christmastide the time of fulfillment. This is a great time for preaching. The hopes and fears of all the years lie in these weeks.

30 First Sunday in Advent

December — 1952

1 Saint Andrew

This celebration is for the apostle. Some churches celebrate it on November 30.

7 Second Sunday in Advent

14 Third Sunday in Advent
Universal Bible Sunday

21 Fourth Sunday in Advent
Christmas Sunday

22 Saint Thomas

More is known of Saint Thomas than of some of his brethren. Origin tells us that he labored in Parthia, while legend extends his journeyings into India. The apocryphal stories make him the hero of unusual adventures.

25 Christmas Day

28 First Sunday after Christmas
Holy Innocents

This day is celebrated in memory of the children killed by Herod.

January — 1953

4 Second Sunday after Christmas
Week of Prayer Begins

EPIPHANY

"The light is come." Epiphany is a season of manifestation—revelation. In the local church it may well be a period of expansion, special meeting, evangelistic effort and similar activities.

6 The Epiphany

11 First Sunday after Epiphany
Missionary Sunday

18 Second Sunday after Epiphany

25 Third Sunday after Epiphany
Conversion of Saint Paul

February — 1953

1 Septuagesima Sunday

Traditionally the beginning of the Roman year.

Third Sunday before Lent
Ninth Sunday before Easter

2 The Purification

8 Sexagesima Sunday
Second Sunday before Lent
Eighth Sunday before Easter

15 Quinquagesima Sunday
Race Relations Day
Day of Prayer for Students

LENT

Lent has not always been observed for as long a length of time as at present. The weeks from Ash Wednesday to Easter are now pretty generally observed by all churches. There are some exceptions, of course. Eastern churches follow a different calendar. But the majority of Christian churches observe Lent to a lesser or greater degree.

18 Ash Wednesday

22 First Sunday in Lent
Brotherhood Day
Inter-faith Day

25 Saint Matthias

This saint was mentioned in the Bible only at the time of his election to apostleship. The book is silent regarding him both before and after the election.

27 Women's World Day of Prayer

March — 1953

1 Second Sunday in Lent

8 Third Sunday in Lent

15 Fourth Sunday in Lent

22 Fifth Sunday in Lent
Passion Sunday
Stewardship Sunday

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25 The Annunciation

29 Palm Sunday

April — 1953

2 Maundy Thursday

3 Good Friday

EASTERTIDE

Eastertide starts with Easter Day and continues up to Whitsunday. This day is also known as Pentecost. The period from Easter to Whitsunday is a good one to use for instructions in the history of the early church and responsibilities of church membership. Every church has a full congregation for Easter services.

5 Easter

12 First Sunday after Easter
Young Peoples' Day

19 Second Sunday after Easter

25 Saint Mark
The life of Saint Mark is comparatively well known. More of his home background and associations are familiar to readers of the Bible than is true of most of the apostles.

26 Third Sunday after Easter

May — 1953

1 Saint Phillip and Saint James
We know very little of Saint Phillip. The James celebrated is James the Less, the son of Alphaeus.

3 Fourth Sunday after Easter

10 Fifth Sunday after Easter
Rogation Sunday
Mother's Day
Rural Life Sunday

14 Ascension Day

17 Sunday after Ascension

WHITSUNTIDE

The last season of our year is called Whitsuntide. It starts with Whitsunday and continues until the first Sunday in July. It is a tapering off season. The minister should plan his vacation and vacation services.

24 Whitsunday
Pentecost
Memorial Sunday

31 Trinity Sunday
First Sunday after Pentecost

June — 1953

7 First Sunday after Trinity
Second Sunday after Pentecost

11 Saint Barnabas
Barnabas, "son of exhortation," indicates that he was a powerful preacher.

14 Second Sunday after Trinity
Third Sunday after Pentecost
Children's Day

21 Third Sunday after Trinity
Fourth Sunday after Pentecost
Father's Day

24 Nativity of Saint John the Baptist
This day has been placed, without too much understanding, as six months before Christmas.

28 Fourth Sunday after Trinity
Fifth Sunday after Pentecost
Nature Sunday

Book Reviews

The Revolt Against Reason by Arnold Lunn. Sheed & Ward. 273 pages. $3.25.

Some twenty years ago Lunn wrote *Flight From Reason.* This is a revision with new material greater in amount than the former book. He attacks Martin Luther, hence the Protestant Church, as followers of justification by faith, and as prime revolters against reason, especially the Greek reason accepted by the Catholic Church.

It is difficult reading, but certainly points out the dangers in irrational thought, not only in Christianity but in modern thought. Lunn makes a quick study of *The Age of Reason* (the life and work of St. Thomas Aquinas), then spends most of the book in attacking "scientism," a term giving to material thinkers of the nineteenth century, Darwin, Huxley, Russell, and others.

Europe, he says, is doomed unless it destroys the anti-rationalists. That can be done only through a turning to the *Logos.* Unfortunately, he seems to think that also means the Roman Catholic Church. The first part is correct; I disagree with the second!

H. W. F.

A Handbook on the Papacy by William Shaw Kerr. The Philosophical Library. 322 pages. $4.75.

We see a rising tide of interest in the Vatican, the Roman Catholic Church, and the concept of church-state separation. This book which is a British importation brings a lot of interesting information on the history of the Papacy. The author is an English churchman, Bishop of Down and Dromore. The book is written with historical perspective and moral restraint. It does not belong in the "Menace" class, yet in no sense does it whitewash the immoralities, the political debauchery, the dishonesty and commercialization which have characterized the old church at various times in its history.

But here you have the story of the popes—honest or dishonest, spiritually or commercially minded, moral or immoral; ambitious for wealth or ambitious for service.

On the whole we would describe the book as objective rather than as anti-Catholic.

W. H. L.

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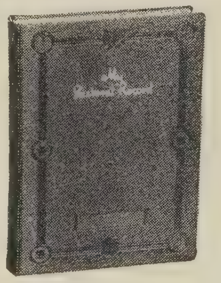

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AN HOUR WITH GOOD BOOKS

Devotional

John Wesley's Prayers, edited by Frederick C. Gill. Abingdon - Cokesbury Press. 124 pages. $1.50.

Let Us Pray by Albert Buckner Coe. George W. Stewart, Publisher, Inc. 157 pages. $2.00.

Prayers of the Christian Life by John Underwood Stephens. Oxford University Press. 154 pages. $2.75.

Here are three books of prayers, all of them to be conmmended to clergy and laity alike.

The first book of prayers comes from the long past. Frederick C. Gill, an English Methodist, has gathered together into one volume, first, a brief collection of prayers which formed John Wesley's first publication when he was teaching at Oxford and had gathered a small group of devoted Christians about him; second, a collection of prayers for families published after his Aldersgate Street experience and the launching of his own itinerant career, and third, and still later, an anthology of prayers for every day and for special occasions which he had edited, changing the phrasing as he deemed best. Although all of these prayers were written across the middle decades of the eighteenth century they apply today as aptly as when they first appeared.

The next two books of prayers are by men now living. After more than thirty years in the pastorate Dr. Albert Buckner Coe, now president of the Massachusetts Congregational Conference and Missionary Society, has gathered up out of his long experience prayers written at different times and places for all sorts of purposes, daily personal needs, for the family, prayers in church, prayers for special days, pastoral prayers and, in a special classification, prayers from the Bible. All of them bear the marks of an earnest, devoted Christian.

John Underwood Stephens, now retired from the active Presbyterian ministry to devote his time to writing, has patterned the aim and order of his prayers very much as Dr. Coe has. The chief difference from both the other volumes is the remarkable beauty of the style. Again and again, never failing in several hundred brief prayers, the author catches the authentic note of devotion and rhythm which characterizes the collects of the prayer books. It is a rare gift, seldom found in this generation. There is treasure in all three books and especially great treasure in the last.

F. F.

Beginning the Day by Henry M. Edmonds. Abingdon - Cokesbury Press. $1.00.

Golden Booklet of the True Christian Life by John Calvin. Baker Book House. 98 pages. $1.50.

On Guard by Joseph R. Sizoo. Garden City Books. $1.00.

Here are three more devotional books, part of the great number appearing every year. Dr. Edmonds has gathered together a collection of prayers for every day of the year. They are very brief and may be used as a thought at the beginning of the day. They are also very fine.

The Calvin volume is the section taken out of the Institutes which is almost wholly of a devotional nature. It is rather stiff and informal in its arrangement, which follows Calvin's general style, but it is interesting reading to see the devotional interest of this great organizer and theologian.

Dr. Sizoo's book is a series of daily meditations that are only two or three sentences each. Sometimes anecdotes, sometimes just brief comments on the theme of the day, these meditations are indeed "practical inspirational reading" as the jacket suggests. This last volume is particularly adapted in format in style for men in service.

H. W. F.

The Inward Cross by Charles Duell Kean. The Westminster Press. 61 pages. $1.25.

A book intended primarily for Lenten reading but with values not limited to any particular season of the church year. This volume contains seven sermons emphasizing the cross of Christ as the only hope for our troubled world. These meditations by the rector of Grace Church, Kirkwood, Missouri, are based, although in several instances somewhat indirectly, on the seven last words from the cross.

It must be admitted that the many books of Lenten meditations which come from the press each year tend to fall into a given pattern both in style and content. This little book also fits into the conventional form, but in several ways it is considerably above the average. It is markedly characterized by respectability of thought and clarity of expression. Its range is not limited to a stressing of the value of personal piety. The author has studied the larger maps and shows a high degree of consciousness of the world-shaking problems of the hour.

In his writings in the field of homiletics Charles R. Brown, for many years the brilliant dean of the Yale Divinity School, used to stress the necessity of a sermon's getting a good start. These sermons illustrate this point. Dr. Kean plunges right into his topics with a challenging thought. For example the second sermon, which bears the title of "The Gateway of Forgiveness," begins with the statement: "Forgiveness is the gateway by which the cross becomes inward. When we accept forgiveness from anybody, we open our hearts to that person's love." Sermon VI, "Life's Continuing Struggle," opens with the words: "Life involves struggle. That in a real sense is what makes it alive. It cannot be reduced to an automatically operating formula, no matter how accurate our understanding of ourselves and the world may be."

Each of these sermons is based on a definite text, well developed and leading directly into the main thought.

L. H. C.

The Spirit of St. Francois de Sales by Jean Pierre Camus, edited by C. F. Kelley. Harper & Brothers. 249 pages. $3.50.

The Bishop of Belley was the spiritual son of St. Francois. Upon his death he wrote a six-volume work based upon his recollection of many conversations with the saint. It is too much to expect even the devoted followers of St. Francois today to work through such a vast bit of writing. Fortunately in this volume we have the heart of the larger work as edited and translated by C. F. Kelley.

Mr. Kelley earlier wrote *The Spirit of Love*, which was based upon the teachings of St. Francois. It was a large event in the devotional literature of our time. This volume in its interpretation both of the life and thought of St. Francois will take its place only slightly lower in the scale with Kelley's first volume. This has been gathered together in twenty-three chapters. In each chapter a page more or less is given to a series of anecdotes, little homilies, or statements from or about St. Francois. Hence, it is arranged so that one may begin at the beginning and read straight through, or he may take up a section and read day by day on that subject. It is to be read en masse or for daily devotional reading. Hardly a section under any chapter but makes one mark with his pencil and then sit back and think about it.

Mr. Kelley again deserves our commendation for bringing to us this excellent edition of a work too large for normal reading. Once again, we have excellent material about and by St. Francois de Sales, who with Fenelon stands above all others as spiritual directors.

H.W. F.

Sermons

Marching Off the Map by Halford E. Luccock. Harper & Brothers. 192 pages. $2.50.

Although Dr. Halford E. Luccock has through the years consistently provided his readers with a fairly steady stream of books, this is the first volume of sermons which has come from his pen since *The Haunted House and Other Sermons* appeared in 1923. Nevertheless, most readers of religious literature will know what to expect before they open *Marching Off the Map.* We here have Luccock at his best, and for many this is all that needs to be said.

In commenting on this book it is not primarily the function of the reviewer to appraise. Dr. Luccock's place as a writer is so definite, distinctive, and well known that the quality of his output can be taken for granted. Reviewing this book should be simply a matter of giving the reader an adequate idea of its particular scope and content.

We have here twenty-two sermons. The first thing that the trained homiletician will notice about them is their original, colorful, and arresting titles. It could safely be taken for granted that the man who could furnish these captions has something to say and knows how to say it. In giving samples of them the problem is which to select. But here are six, almost but not entirely, selected at random: "Keeping Life Out of Stopping Places," "On Being the Right Size," "A Creative Minority," "Maximum Living," "Trying to Live on Negatives" and "Ashamed of Your Best."

Another feature of these sermons which will be noticed immediately is that each one has a text, and that instead of being pinned on to meet a homiletical conventionality, real or artificial, these texts are a vital part of the working out of the thought. In fact, the contribution which they make causes one to wonder if the present tendency to discard texts does not result in a serious loss.

In *The Pastor-Preacher,* published forty years ago and still one of the best books in its field, Bishop William A. Quayle begins one of his chapters with the following sentences: "The sin of being uninteresting is in a preacher an exceedingly mortal sin. It hath no forgiveness." It is safe to say that nobody has ever accused Dr. Luccock of this sin, and it is a delight and an inspiration to notice his skill in presenting fundamental truths in such a way as to fascinate the reader and drive them home with compelling power.

Another homiletical characteristic which should not go unmentioned is the skill of this author in utilizing literature, both ancient and modern. For example, the sermon on "Sleeping Through a Revolution" introduces us in the second paragraph to our old friend, Rip Van Winkle, who went to sleep during the reign of George III of England and woke up in the presidency of George "the first," "first in war, first in peace, and first in the hearts of his countrymen." Other illustrations of this type could be mentioned, but *Marching Off the Map* is not simply

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a book to be read about; it is one that should be read, and that more than once.

L. H. C.

Keys to Richer Living by Lewis L. Dunnington. The Macmillan Company. 136 pages. $2.00.

Here is a collection of sermons which should stimulate the thinking and preaching of all those who read it. Dr. Dunnington preaches every Sunday to 2,000 persons, half of whom are students. These sermons have to be good to justify such a critical congregation.

From the first to last page the author clearly reveals his cosmopolitan frame of mind and extensive reading. He also possesses a deep and penetrating insight into the needs of the human soul. There is nothing superficial or frothy about these sermons; Dr Dunnington has a vibrant and contagious faith as well as the rare ability of presenting the gospel in a dignified and compelling manner. The sermons are profuse with timely illustrations which an enterprising minister could use with telling effect in his own preaching.

J. S.

On Living With Yourself by Charles M. Crowe. Abingdon-Cokesbury Press. 192 pages. $2.50.

The author is the well known broadcaster over the Mutual network of the program called "Faith in Our Times." A graduate of Southern Methodist University and of Union Theological Seminary Dr. Crowe is chairman of the Radio Commission of the Church Federation of Great Chicago. He has served pastorates in Texas, Louisiana and Missouri.

This is the kind of book which will stimulate the minister who must prepare a new sermon each week with ideas, illustrations and personal testimony on the Christian faith. Each chapter seems to read like a short sermon. Taken together these chapters form an approach to the study of the most important problem of psychology —how to live with oneself.

The subjects chosen by Dr. Crowe are timely. There are eighteen of them. Ranging from topics such as on the art of seeing, making decisions, prayer, patience, self-defense, happiness, believing, spiritual healing, growing older and being a Christian. The author tries to explain throughout these eighteen chapters how the reader may gain happiness by living a brave, useful life anchored in the Christian faith. When we try to learn to live with ourselves, the author explains, we rise above the many trifling irritations of the everyday world. One of the most helpful chapters of the book deals with what Dr. Crowe calls "The Art of Balance." He shows how we may find the Christian roots may be the source for sane and serene living.

The book contains a list of references cited in the chapters but no index. If the reader of *Church Management* is looking for a book to gain ideas for sermons, here is one which will answer the purpose.

W. L. L.

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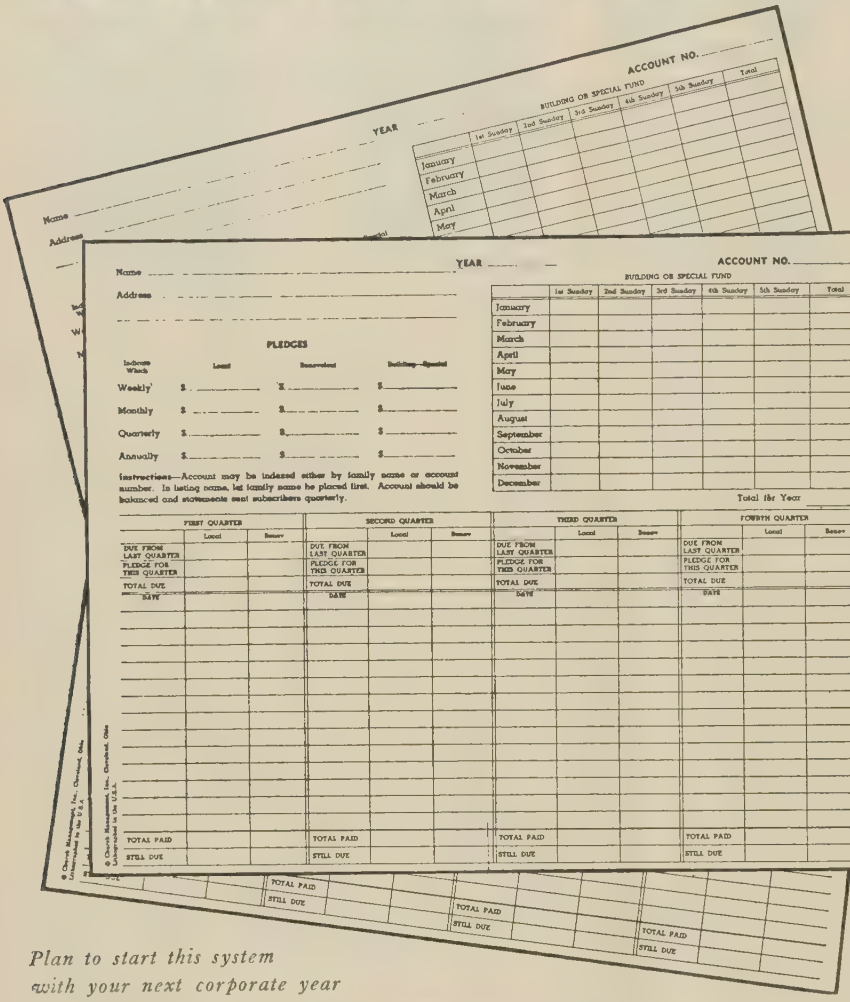

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A Man and His God by Russell J. Humbert, Abingdon - Cokesbury Press. 124 pages. $1.50.

This volume consists of a number of talks which Dr. Russell J. Humbert, president of De Pauw University, delivered before a group of men of all faiths at the Tuesday Noon Club of the Trinity Methodist Church in Youngstown during his nine years in that pastorate.

Dr. Humbert possesses a very dynamic personality, and it is easy to understand from these talks why he exerted such a great influence in that community. There is nothing scholarly or erudite about them, nor are they couched in pretentious language. Each talk is brief, straight-from-the-shoulder and challenging, skilfully geared to the needs of busy men who are in search of practical advice for better living.

Although the author is a deeply religious man with a sincere loyalty to Christ, yet he emphasizes the things on which religious people in general agree. The book ought to prove helpful to ministers and teachers who are seeking some provocative and gripping message to present before a men's club or some popular meeting.

J. S.

Social Action

The Church in Community Action by Harvey Seifert. Abingdon - Cokesbury Press. 240 pages. $2.75.

Dr. Seifert, professor in the School of Religion at the University of Southern California, author of a fine study of prayer cells, now moves into the field of the church in community action. His purpose is to suggest ways to make the church a vital force in social improvement.

To do this he suggests principles toward a functional church, then in more detail, principles toward effective leadership, particularly how to meet opposition, along with techniques toward social education and community cooperation, as well as political activities for churchmen. He recognizes that general principles will help city or rural church to face community action without binding them to specific cases; yet here is the real major weakness of the book. It is so general that only the creative person can use it, and unfortunately not too many ministers or church leaders, or even seminary students, are creative. For the bulk of such folk, specific situations illustrative of typical church programs would have been a great help.

Nevertheless, Dr. Seifert does well what he sets out to do, and this volume will be useful to the careful and thoughtful reader.

H. W. F.

What on Earth Are You Doing? A Book by Laymen, edited by Wallace C. Spears and with an introduction by Elton Trueblood. Harper & Brothers. 159 pages. $2.00.

Dr. Spears is chairman of the Laymen's Movement for a Christian World. For many years now the third Sunday in October has been advocated as laymen's Sunday by this group. Here are twenty-eight messages by laymen, most of which were used on that Sunday.

The book is divided into six parts, including "Starting From Where We Are," "Adventuring in the Life of the Spirit," "Putting Christianity to Work in Business," and "Reaching Toward a Workable World Society." Those who write include Henry J. Kaiser, the industrialist; Eugene Exman and Russell W. Davenport, journalists; Charles P. Taft; Andrew Cordier of the United Nations; and others of equal calibre in their various fields of work. None of them are professional in religion but as Dr. Trueblood says in his introduction, each one is a concerned person. These are interesting stories to place in the hands of lay people.

H. W. F.

Various Titles

Mr. Bradford Gets Around by Harding W. Gaylord. Muhlenberg Press. 97 pages. $1.25.

Subtitled "Stories of a Christian About Town," these fanciful tales of a man who takes his Christianity seriously, yet with a keen sense of enjoyable humor. He puts into a fur-display window a card saying, "Be not anxious for your body, what ye shall put on." The manager, not seeing the wording at first, thinking it was an ad about church doings, didn't like it!

So Mr. Bradford takes the altar cross from church before services one Sunday. People didn't really honor the cross, he said. But the minister convinced him the cross was not "where we were" but "where we are going."

Twenty-two such little homilies, adult tales, yet adaptable for sermonic illustrations or for children's stories, these are gems of Christian behavior as it should be. But Mr. Bradford always gets into trouble. Yet in the end people agree that though he is a "peculiar personality," still he "has something there," as the very sophisticated young woman of "The Incident at a Rummage Sale" remarks. He certainly does!

H. W. F.

Love Is No Luxury by Marjory Louise Bracher. Muhlenberg Press. 120 pages. $1.50.

This is a "guide for Christian Family Living," and superbly so. After finding out what forces are weakening the family, the author offers practical help for parents to work out answers by which a Christian home may result.

To do this she presents careful suggestions as to finding time to live together as a family, as to avoiding the little mistakes that lead to disaster (such as a faulty diet, color, lighting and sound, and the like, as to the spending of the income). Believing that the family should share in community activities, and especially in church life, she concludes her thesis with a chapter on the art of family living.

She knows what she is writing about. Difficulties that bring about family breaks as seen by this reviewer in his counselling are all here, with helps that if read and acted upon would avoid such breaks. It is a simple little volume, very practical, and very sound.

H. W. F.

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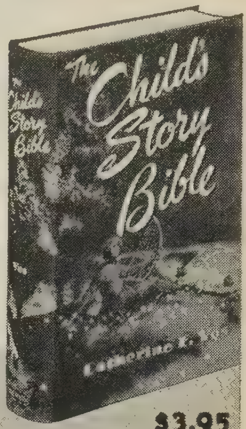

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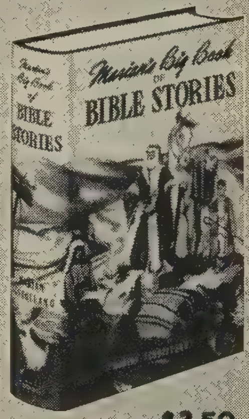

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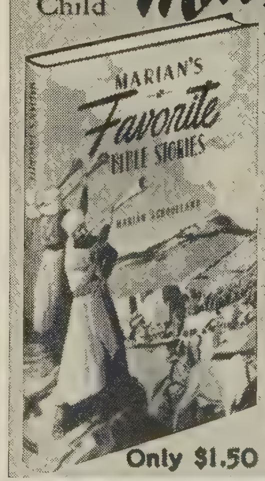

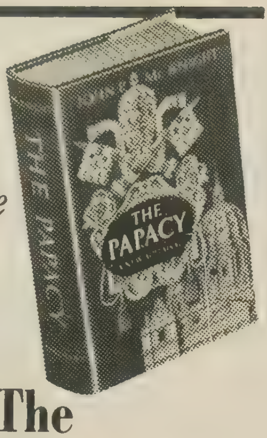

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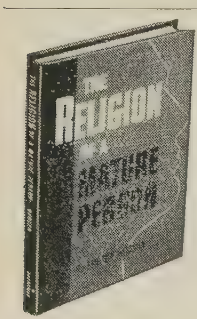

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God's Word in Man's Language by Eugene A. Nida, Harper & Brothers. 191 pages. $2.50.

This is an amazingly interesting and informative book, providing the reader with many glimpses into the problems of the Bible translators of the mission field as well as accounts of the sufferings and martyrdoms of some of those translators in the past and present.

Dr. Nida directs the work of translation for the American Bible Society, has traveled in more than thirty countries of Latin America, Europe and Africa and has done field research in about eighty languages. He is no dry-as-dust scholar, for he writes in a lively manner and with a warm humor.

His twelve chapters are written out of his enormous knowledge of the work of Bible translating. Again and again he casts a light on the Scriptures and reveals many phases of the work of those who serve the American Bible Society.

Ten pages at the end include a Scriptural quotation index, a language index and a general index.

F. F.

That All May Be One by James Edward Lesslie Newbigin. Association Press. 127 pages. $1.50.

An Englishman born near the Scottish border the author, after distinguishing himself in economics at Cambridge, became a secretary of the Student Christian Movement in Scotland, then took three more years at Cambridge, this time in theology, and went to India as a missionary under the Church of Scotland. He is now a bishop in the Church of South India, that church in which one million former Anglicans, Methodists, Presbyterians and Congregationalists united in 1947, the first union of Episcopal and non-Episcopal churches.

In twenty-three melting, moving chapters the bishop gives a day to day account of his work. Never once does he emphasize his ecclesiastical rank. The reader might well be studying the diary of a worker in the Book of Acts. The ignorance and poverty of so many of the people, the saintliness of the few and the faithfulness of many, the courage and martyrdom in witness-bearing, the primitive conditions of travel, all this, and much else, carries its special appeal. The reader gives thanks for such a missionary and for his testimony in our time.

F. F.

Foes of the Spirit by Kenneth A. Holmes. Exposition Press. 87 pages. $2.50.

It is difficult to review this book. The author was born in Kansas, attended Bob Jones University with Billy Graham and for a time eagerly accepted a rather narrow theological orthodoxy. Later he found his way to a very different interpretation of Christianity, mainly through his own private reading and study. He is now pastor of the Windom Community Church, Orchard Park, New York.

It is about this second phase of his theological development, so radically different from his first phase, that the author writes. His chapter headings are as follows: "Orthodoxy," "Nationalism," "Puritan Morals," "Sectarianism" and "The Truth That Will Free the Spirit." The longest of the chapters, almost the first half of the book, is the first.

Mr. Holmes writes clearly and earnestly, but he gives the impression of immaturity, of having passed from one intolerance to another. He refers to the Puritans, for example, as "the embodiment of many a despicable trait." Anything that smacks of the orthodoxy he once held is anathema to this author.

Dr. Roy A. Burkhart lends his name and words of praise on the cover, stating that the book entranced him, that the author is a great religious thinker in the making and that he agrees with him completely. This reviewer differs.

F. F.

Modern Poetry and the Christian Tradition by Amos N. Wilder. Scribners. 287 pages. $3.00.

This volume, a study in the relation of Christianity to culture, is the winner of the $75,000 Special Decennial Prize of the Bross Foundation. Dr. Wilder, Professor of New Testament Interpretation at the Chicago Theological Seminary, is himself a poet. He has been well known for his interpretation of the newer poetry.

Dr. Wilder believes that in the new poetry one may see truly the social phenomena of the day. What he does to let it be the interpreter of our modern culture as he points out the "lostness" of that culture.

Suggesting first the origins of poetry and then the Christian tradition he points out the disintegration that has come in modern life. Then he considers in succeeding chapters nature in traditional and modern poetry, the renewal of Catholic devotional poetry, a study of Gerard Manley Hopkins, secular involvement, vicissitudes of Christian belief, and in conclusion, the surprises of Grace.

This reviewer is bothered by the form and style of much modern poetry. Hence, he finds it difficult to accept some of the interpretations of Dr. Wilder. On the other hand, there is no question but that these poets do present in their art the truths that church men are turning away from in their secularization of their institutions.

This reviewer cannot hope to reveal the entire significance and worth of this unusual volume. It does two things superbly well. It does present modern poetry, as well as setting it forth in its relationship to Christian tradition. It is difficult reading, but is worth the time and mind necessary. It reveals once again the truth that through the arts facts find their quickest interpretation.

H. W. F.

On Pilgrimage by Dorothy Day. Catholic Worker Books. 175 pages.

Dorothy Day is one of the leaders of the *Catholic Worker* movement. She is a saint if ever there could be a modern saint, in the sense of one who practices daily the presence of God.

This paper-bound volume is a diary through the year 1948 in West Virginia, New York and Pennsylvania. She is with her daughter in the hill country of West Virginia until after the birth

(Turn to page 103)

Sermon Calendar

(From page 76)

years ago Walt Mason wrote a prose-poem which he entitled "Small Potatoes."

"The man who has a patch of beans, or succotash, or other greens, believes the gods would make a hit if for that patch's benefit they regulated wind and rain, and when they don't it gives him pain. If from his little footy field he thinks he'll have a bounteous yield, he doesn't seem to care a rap how it may fair with t'other chap. Destroying hail may fall and beat the stuffing from a neighbor's wheat; a cloudburst spoils some fellow's oats, and drowns another's shorthorn shoats; or, maybe, just across the way, the lightning hits a stack of hay, and he will view his little stretch of artichokes, and say (the wretch), 'the climate's perfect, I maintain; there's just enough of wind and rain; no man could ask a better show than we are getting here below.' But if his little patch of rape he finds is in unthrifty shape, the fact that neighbor's crops are fine, will not prevent his doleful whine. He is a small bore skate, you say, ah, well, we are all built that way."

A common danger may do more to promote brotherhood than any other agency. The refugees from a flame-ridden district said that domestic animal and wild beast made common bed in their flight from a common enemy. Cattle and horses raced along the avenues of escape at the side of deer, caribou and moose, and at night laid down with bears and timber wolves, all sense of danger forgotten.

Here is a suitable prayer for Brotherhood Day:

O Thou God who at creation
  Looked on all Thy work as good,
Move the will of every nation,
  At Thy call to brotherhood.
On the lap of all the ages,
  Christ's great program long has lain,
Urged by martyrs, saints and sages.
  To assuage creation's pain.

* * *

March 1.

Topic: Facing the Inevitable.

Hymns: When the Weary Seeking Rest. Thy Way, Not Mine, O Lord. Nearer, My God to Thee.

Lesson: Luke 9:51-62. Text: Luke 9:51. "He steadfastly set his face to go to Jerusalem."

Just when did Jesus realize that he had to die in Jerusalem? We do not know. But, according to Luke, immediately after the Transfiguration, "he steadfastly set his face to go to Jerusalem."

Jesus met the inevitable. He met it bravely and inflexibly. His friends tried to dissuade him from taking the journey but to no avail.

Sooner or later we are confronted with inevitable happenings. Unwelcome happenings. Painful happenings. Corporal Chester R. Perkins wrote a letter to Santa Claus requesting "two bright shiny blue eyes for Christmas." His letter attracted nation-wide attention. He said, "I know in my heart it's impossible, but you can't hate me for wanting to see again." The 21-year-old soldier had been hopelessly

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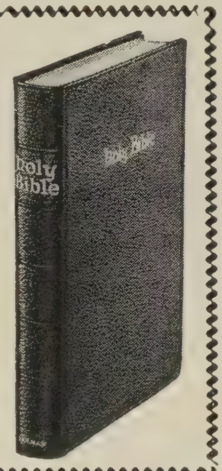

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AND it came to pass in the fourth year of king Dā-rī'us, *that* the word of the LORD came unto Zĕch-a-rī'ah in the fourth *day* of the ninth month, *even* in Chĭs'leū;

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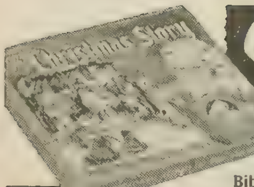

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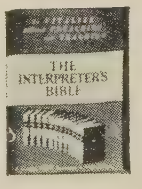

blinded by a land mine in Germany.

"No man who was ever worth much who did not pass through some severe ordeals. A mushroom or a cucumber may be raised in the summer-house, not so the oak. When you want that to grow you plant it on the mountain slope where it strikes its roots deeper into the soil because of the resistance it offers to the passing storm."

How shall we meet these untoward events? If we are wise we shall do as Jesus did, meet them with courage and determination.

Miss Mulock, the English novelist, wrote: "The only way to meet affliction is to pass through it solemnly, slowly, with humility and faith as the Israelites passed through the sea. Then its very waves of misery will divide, and become to us a wall, on the right side and the left, until the gulf narrows before our eyes, and we land safe on the opposite shore."

When the people of Andover, Ohio, hear shuffling feet early in the morning they know that Hugh Oakes, 65-year-old paper carrier, is making his rounds. In 1948 he had been carrying papers for fifty years. Deaf and mute from birth, he lost an arm when he was fourteen while attending a school for the deaf in Columbus. He returned to Andover after he recovered from the accident and began his work as a paper carrier. He was a member of my church, and therefore I knew him well. It is no exaggeration to say that he was the most cheerful person in the village.

Though when life's bark seems freighted
  With happiness for thee,
And with bright hopes elated,
  Thy heart with joy may be,
Affliction's dark clouds lower,
  And grief thy heart doth stun,
Then pray, in that sad hour,
  "Father, Thy will be done."

* * *

March 8.

Topic: A Stern Rebuke.

Hymns: Christ of the Upward Way. Lift Up Your Hearts. These Things Shall Be.

Lesson: Luke 9:51-56. Text: Luke 9:55. "Ye know not what manner of spirit ye are of."

On his way to Jerusalem Jesus planned to pass through Samaria. He sent messengers ahead to make arrangements for his reception. But the Samaritans refused to receive him, "because his face was as though he would go to Jerusalem."

This angered James and John. They requested permission to call down fire from heaven to consume the Samaritans.

Jesus rebuked them, saying, "Ye know not what manner of spirit ye are of."

Bigotry existed in Jesus' day. And it exists today. It is an injurious influence.

Rev. E. H. Chapin, a Unitarian clergyman, said: "There is no tariff so injurious as that with which sectarian bigotry guards its commodities. It dwarfs the soul by shutting out truths from other continents of thought, and checks the circulation of its own."

The most flagrant case of bigotry in recent years was that displayed by Judge George Armstrong. A Mississippi planter and oilman, he offered

Jefferson Military College, where Jefferson Davis studied, $50,000,000 on condition that it taught white supremacy and states' rights.

He stipulated that the school "teach and disseminate through every medium possible the true principles of Jeffersonian democracy and the Constitution, Christianity and the superiority of the Anglo-Saxon and Latin-American races."

To qualify for this fabulous gift the school would have to agree to exclude as instructors or employees Communists or persons with Communistic connections and "any person of African or Asiatic origin." To its credit be it said the school, though in desperate financial straits, turned the offer down.

Resentment existed in Jesus' day. And it exists today even among his most earnest followers.

The president of the National Union of Protestants in England, told how he and eighteen followers made a "Rugby scrum" against the celebration of High Mass in St. George's Church. Then he went to a NUP meeting, at which he demanded the resignations of five bishops because of their High Church practices.

But bigotry and resentment were both distasteful to Jesus. They are contrary to the spirit of Christianity.

Dwight L. Moody had the right idea. During a revival campaign someone asked him when he was going to pitch into the Catholics. He replied, "Just as soon as all the Protestants are converted."

Denis A. McCarthy writes:

This is the land where hate should die—
No feuds of faith, no spleen of race,
No darkly brooding fear should try
Beneath our flag to find a place.
Lo! every people here has sent
Its sons to answer freedom's call:
Their lifeblood is the strong cement
That builds and binds the nation's wall.

* * *

March 15.

Topic: Don't Look Back.

Hymns: From Thee All Skill and Science Flow. Jesus, Thou Divine Companion. Go, Labor On; Spend and Be Spent.

Lesson: Luke 9:57-62. Text: Luke 9:62. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

Three men expressed a desire to follow Jesus. He discouraged them. To one he pointed out that he had no home and no resources. Vs. 57, 58. Another wanted to delay until he had buried his father. Vs. 59,60. Another wanted to visit his relatives first and bid them good-bye. V. 61. "But Jesus said, 'No man who, having put his hand to the plough, gives a look back, is good enough for the kingdom of God." (Basic English.)

In the early days of his ministry Jesus seems to have made it easy for people to enter the kingdom. He gave the simple invitation, "Follow me." But when opposition developed, and the heat was turned on, apparently he discouraged people from following him.

Does the modern church make entrance into its ranks too easy? Apparently. Almost anyone who is of average respectability is gladly welcomed.

The days of stress are now upon us. The kingdom is being attacked and the church is in danger. Ought not the church to be more selective in its choice of members? Do not the times require that only men and women of sterling reputation and inflexible determination be admitted?

The church has had such devotees in the past. Dr. E. Hoste, who died in 1946, at the age of eighty-four, was the last of the Cambridge Seven, the group of young university men, who under the influence of Moody, gave up their worldly prospects in order to become missionaries in China. The group included the three famous Studd brothers. Mr. Hoste's lifework was done as general director of the China Inland Mission.

One of the officers in the hospital at Ponce, Puerto Rico, called a young Red Cross nurse the good angel of the island. She was Margaret Astor Chandler, a New York heiress, who gave herself and her $35,000 annual income to the service of Christ in the work of the Red Cross.

Why not make this Lenten season a time for reconsecration?

Dr. Gustav T. Fechner, the German philosopher, writes: "Now that which emerges in the case of Christ as a distinct, grandiose phenomenon applies as well to the least distinguished of men. It is not the manner of continued duration, but the significance of that which endures and the value of relationship to the higher spirit, that is different. No man's life is without consequences, and their whole wide circle remains, for each human being, quite as closely linked together as was the narrow circle of life at the beginning."

These lines, written by John Finley, are suggestive:

These things I do engage to do
Hourly to keep my doing true
To what my conscience knows.
God give me guidance in my ways
To do the things I should,
God give me length and strength of days
To do the things I would.

* * *

March 22 (Passion Sunday).

Topic: Superlative Love.

Hymns: O Love Divine, That Stooped to Share. O Love That Casts Out Fear. Immortal Love For Ever Full.

Lesson: John 15:11-27. Text: John 15:13. "Greater love hath no man than this, that a man lay down his life for his friends."

In his conversation with his disciples at the Last Supper, Jesus laid stress upon love. He said, "This is the law I give you. Have love one for another, even as I have love for you." V. 12. (Basic English.)

Jesus continued, "Greater love has no man than this, that a man gives up his life for his friends." V. 13. (Basic English.)

During the war years, we spoke of those who had died in their country's service as having made the supreme sacrifice.

Jesus regarded the offering up of life as the highest expression of love, and especially if this was done for friends.

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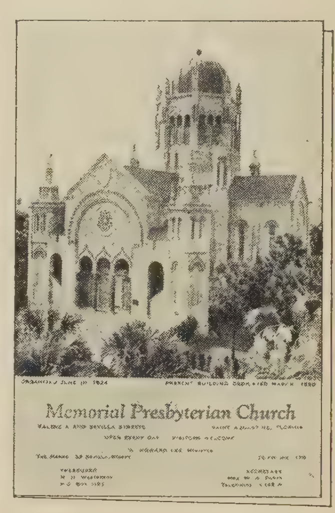

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Such sacrifices are not uncommon. President Taft told visitors that he had never expected to hear of the rescue of Major Butt, his military aide, after the first news of the Titanic disaster reached him. He said: "I never had any idea that Archie was saved at all. As soon as I heard that 1,200 people went down, I knew he went down too. He was a soldier and was on deck where he belonged."

An old story says that a Roman servant knew that the officers were hunting his master to put him to death. So he put on his master's clothes and was taken for him. They put him to death in his master's stead. He had a statue of brass made of the servant as a monument of his sacrifice.

In this matter of sacrifice Jesus himself set an example. His was the finest exhibition of love that the world has ever known.

Paul wrote, "But God has made clear his love to us, in that, when we were still sinners, Christ gave his life for us."—Romans 5:8. (Basic English.)

In a British broadcast, Emile Commaerts said that there is no subject which has so deeply stirred man's creative spirit as the death of Jesus Christ. "As far as literature and music are concerned, the medieval mystery plays and the 'Passions' of Schutz and J. S. Bach are obvious examples."

He went on to say that picture-lovers who visit the National Gallery, would soon be able to see Gerard David's picture, "Christ Nailed to the Cross," which was being restored to its proper place. "It is one of the few fifteenth-century crucifixions in which we are able to meet the look of Christ and to read in his eyes what he suffers and what he says, 'Father, forgive them for they know not what they do.' . . . The most striking thing of all is the face of Christ and the power it expresses, the overwhelming power of love."

Only a few minutes before Frances Havergal, the hymn writer, died, while she was, as it were, lying before "the golden gates," she sang clearly though faintly, to a tune which she had herself composed, the first verse of the hymn:

Jesus, I will trust Thee, trust Thee with my soul;
Guilty, lost and helpless, Thou canst make me whole.
There is none in heaven, or on earth, like Thee:
Thou hast died for sinners; therefore, Lord, for me.

* * *

March 29 (Palm Sunday).

Topic: A Prophet Speaks.

Hymns: All Glory, Laud and Honor. Thy Palm Trees Fed With Dew and Sun. Outside the Holy City.

Lesson: Luke 19:28-48. **Text:** Zechariah 9:9. "Behold thy king cometh unto thee."

The prophets watched the course of history with the greatest interest. They regarded it as the arena in which God's purposes are being worked out.

Therefore we find Zechariah intensely interested in the career of Alexander the Great. He regarded him as preparing the way for the King of kings.

(Turn to page 92)

Recommended Music for Choir And Organ

July 1952 — June 1953

Selected by Ethel K. Leach

This popular feature is being continued in our annual Directory. Publishers of the various selections have been keyed by number. You will find the addresses at the conclusion of the list.

Date	Type	Title	Composer
July 6	Prelude	In the Church	P. James (1)
	Anthem	Rejoice Christians	G. Edmundson (2)
	Solo	O Lord, Will I Praise Thee	C. Demarest (3)
	Postlude	Scherzo in D Minor	Bossi (4)
July 13	Prelude	Adoration (The Holy City)	A. R. Gaul (3)
	Anthem	Fear Not, O Israel	Max Spicker (1)
	Anthem	The Sheep Lay White Around	R. D. Shure (2)
	Postlude	Con Spirito	Kreckel (4)
July 20	Prelude	Grand Aria (Organ and Piano)	Demarest (3)
	Anthem	A Song of Joy	Gretchmanioff McKinney (2)
	Duet	The Lord Is My Shepherd	Smart (4)
	Postlude	Festival Overture in D	Grasser (3)
July 27	Prelude	Sonatina (God's Time Is Best)	Bach(1)
	Anthem	A Mercy of Peace	Kostalsky (2)
	Anthem	Seek Ye the Lord	A. W. Lansing (4)
	Postlude	March from Symphony No. 1	Widor (5)
August 3	Prelude	Idyl	Baumgartner (1)
	Anthem	Immortal Love	Bingham (2)
	Solo	Eye Hath Not Seen	A. R. Gaul (3)
	Postlude	Duke Street Postlude	Whiting (4)
August 10	Prelude	Carrillon de Westminster	Vierne (3)
	Anthem	O Lord Most Holy	J. Bonnet (2)
	Solo	Eye Hath Not Seen	A. R. Gaul (3)
	Postlude	Praelidum	Kodaly (4)
August 17	Prelude	Ave Maria (Violin and Organ)	Bach-Gounod (3)
	Anthem	Come Unto Him	Dunn (2)
	Duet	Send Out Thy Light	Schnecker (4)
	Postlude	Jubilate Deo	Silver (4)
August 24	Prelude	Sheep May Safely Graze (Organ and Piano)	Bach (1)
	Anthem	Come Holy Ghost	Palestrina
	Solo	The Blind Ploughman	Clark (8)
	Postlude	Exultation	Weaver (2)
August 31	Prelude	Pastorale	Bingham (1)
	Anthem	In Thy Name O Lord	Barnes (2)
	Solo	When Children Pray	Fenner (6)
	Postlude	Postlude in C	Mueller (4)
September 7	Prelude	Trumpet Voluntary	Purcell
	Anthem	The Lord Is My Shepherd	Vincent Percy (7)
	Solo	Great Peace Have They	Rogers (3)
	Postlude	Grand Chouer	Dubois (7)
September 14	Prelude	Sonata for Organ (Symphony No. 1)	Guilmant (3)
	Anthem	O Jesus I Have Promised	Russell Miles (9)
	Trio	While Yet the Morn Is Breaking	Bach-Runkel (4)
	Postlude	Toccata	Sowerby (1)
September 21	Prelude	Vision	Rheinberger (3)
	Anthem	Save Us O Lord	Thos. Matthews (9)
	Solo	Hold Thou My Hand	Pearl Curran (3)
	Postlude	The Lost Chord	Sullivan

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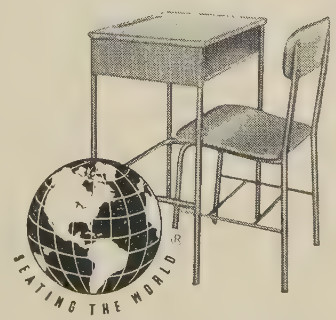

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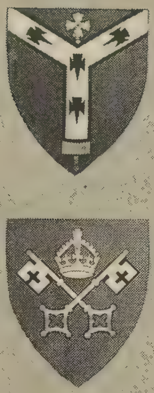

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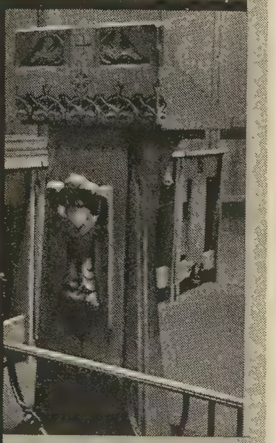

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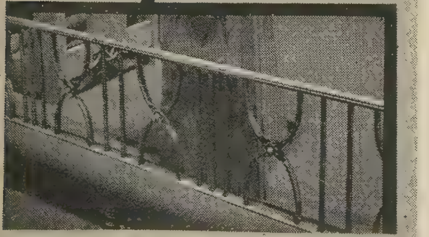

RAMBUSCH
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Date	Type	Title	Composer
September 28	Prelude	Ave Maria	Arcadelt (1)
	Anthem	O Jesus I Have Promised	Miles (9)
	Anthem	The Lord My Pasture Shall Prepare	Blake (4)
	Postlude	Alleluia	Faulkes (3)
October 5	Prelude	Canto Calmata	Voris (4)
	Anthem	O Little Lamb	Goldsworthy (9)
	Anthem	Hear My Prayer O Lord	Arkhangelsky (9)
	Postlude	Allegretto in B Minor	Guilmant (3)
October 12	Prelude	Soliloquy	Rowley (1)
	Anthem	O Bless Our God	Mead (7)
	Anthem	The Lord Is Our Fortress	Brahms-Branscombe (2)
	Postlude	March Triumphale	Guilmant (3)
October 19	Prelude	Reflections	Whitlock (7)
	Anthem	Lord, Lord Lead Us still	Brahms-Dickenson (1)
	Anthem	Hearken Unto Me	Sullivan (3)
	Postlude	Coronation March	Myerbeer (4)
October 26	Prelude	Andante Con Moto	Beethoven (4)
	Anthem	A Miracle	Marjorie Elliott (10)
	Solo	Come Ye Blessed	Scott (3)
	Postlude	March Religeuse	Merkel (3)
November 2	Prelude	The Lord's Prayer	Malotte (3)
	Anthem	The Lord of Hosts	Aulbach (7)
	Anthem	Save Us O Lord	Thos. Matthews (9)
	Postlude	Fanfare Mignon	Felton (4)
November 9	Prelude	Hymn to the Sun	Rimsky-Korsakoff (4)
	Anthem	Let Justice Roll Down as Waters	Bode (7)
	Anthem	Praise Universal	Carl Mueller (7)
	Postlude	Postlude in B Flat	Ropartz (4)
November 16	Prelude	Seraph's Song	Frazee (4)
	Anthem	From Out the Depths I Cry	Hopkins (4)
	Anthem	Psalm XXXIII	Carl Mueller (7)
	Postlude	March in D Major	Vladimer (4)
November 23	Prelude	Song of Thanksgiving	Hokanson (2)
	Anthem	Hymn of Freedom	Thiman (1)
	Anthem	One World	O'Hara
	Postlude	Triumphal March	Grieg (4)
November 30	Prelude	Dearest Jesus	Brahms (3)
	Anthem	When Morning Gilds the Skies	Clokey (2)
	Solo	Love Not the World	Sullivan (3)
	Postlude	Toccata and Fugue	Noble (2)
December 7	Prelude	Jesu Meine Freude	Bach (2)
		Star of Hope	R. K. Biggs (2)
	Anthem	And the Glory of the Lord	Handel (4)
	Anthem	O God of Love	Thiman (1)
	Postlude	Fantasia on Veni Emmanuel	Rowley (1)
December 14	Prelude	Good News From Heaven	Bach (3)
	Anthem	Springs in the Desert	Jennings (1)
	Solo	But the Lord Is Mindful of His Own	Mendelssohn (3)
	Postlude	In Dulci Jubilo	Bach (2)
December 21	Prelude	Christmas Chimes	d'Antalffy (3)
		Noel Basque	Benoit (2)
	Anthem	Lo, My Shepherd Is Divine	Haydn-Nevins (1)
	Anthem	No Candle Was There and No Fire	Iehmann (8)
	Solo	Joseph Tender, Joseph Mine	Reimann-Dickenson (1)
	Postlude	Postlude on Divinium Mysterium	Martin (1)
December 28	Prelude	Epiphany	Edmundson (2)
	Anthem	Out of the East	Clokey (2)
	Anthem	Bethlehem	Schubert-Reinmann (1)
	Postlude	Noel in G	Daquin (10)
1953 January 4	Prelude	Processional	Balogh (2)
	Anthem	A Canticle of Peace	Jos. W. Clokey (2)
	Solo	Great Peace Have They	Rogers (3)
	Postlude	Hymn of Glory	Yon (2)

Date	Type	Title	Composer
January 11	Prelude	Andante (6th Symphony) (Pianno and Organ)	[illegible] Tchaikowsky (4)
	Anthem	Benedictus es Domine	Matthews (1)
	Solo	The Beatitudes	Malotte (3)
	Postlude	Largo (Piano and Organ)	Handel (4)
January 18	Prelude	O'er Earth's Green Fields	Dunn (4)
	Anthem	The Builder	Cadman (6)
	Anthem	God Bless Thy Year	Quilter (2)
	Postlude	Now Thank We All Our God	Karg-Elert (1)
January 25	Prelude	Ave Maria (Cavalleria Rusticana)	Mascagni (1)
	Anthem	I Heard a Forest Praying	De Rose (8)
	Solo	Alleluia	Mozart (6)
	Postlude	March Jubilant	Broadhead (44)
February 1	Prelude	Arioso	Bach (4)
		Retrospection	Elmore (2)
	Anthem	Be Merciful O Lord	Scholin (8)
	Anthem	The Silent Sea	Neidlinger (3)
	Postlude	March of the Priests	Mozart (4)
February 8	Prelude	Allegretto (Symphony No. 3)	Brahms (4)
		Largo	Veracini (1)
	Anthem	Lord of All Being	Mark Andrews (1)
	Anthem	Let the Peace of God	Stainer (3)
	Postlude	Allegro Maestoso (Water Music)	Handel (2)
February 15	Prelude	Hymn Prelude on Darwalls 148th	Marks
		Reminiscence	Norris A. Pynn (4)
	Anthem	I Am Alpha and Omega	Stainer (3)
	Anthem	Somewhere a Child Is Praying (Ladies' Trio)	Elliott (11)
	Postlude	Trumpet Tune	Purcell
February 22	Prelude	Jesu, Source of Man's Desiring	Bach (4)
	Anthem	Ho, Every One That Thirsteth	MacFarlane (3)
	Anthem	Cast Thy Burden Upon the Lord	Mendelssohn (7)
	Postlude	Alleluia	Faulkes (3)
March 1	Prelude	Prelude in G Minor	Rachmaninoff (4)
	Anthem	O Holy Jesu	Lvoff (3)
	Solo	Land of God of Abraham	Mendelssohn (3)
	Postlude	Triumphal March (Organ and Piano)	Tchaikowsky (4)
March 8	Prelude	Andante Religioso	Liszt (3)
	Anthem	Spirit Immortal	Verdi
	Anthem	One Melodious Song	Marjorie Elliott (10)
	Postlude	Marche Religeuse	Merkel (3)
March 15	Prelude	In the Cathedral	Pierne (1)
	Anthem	God Is My Strong Salvation	Mead (7)
	Anthem	Listen to the Lambs	Dett (3)
	Postlude	March in B Flat	Duncan (4)
March 22	Prelude	Cantilene Pastorale	Dethier (2)
	Anthem	The Heavens Are Telling	Haydn (7)
	Solo	The Twenty Third Psalm	Malotte (3)
	Postlude	Allegretto in B Minor	Guilmant 3)
March 29	Prelude	Melody	Vieutemps (3)
	Anthem	Awake, Awake	Stainer (4)
	Anthem	More Than a King	Whitney (1)
	Solo	The Beatitudes	Malotte (3)
	Postlude	Trumpet Tune	Purcell (6)
April 5	Prelude	Easter Triumph	Kern (4)
		Preludio	Ferrari (2)
	Anthem	Praise Ye the Lord	Howarth (10)
	Anthem	List to the Lark	Arr. Dickenson (1)
	Postlude	Allegretto Giocoso (Water Music)	Handel (2)
April 12	Prelude	Prelude	Corelli-Kraft (4)
	Anthem	Christ Triumphant	P. A. Yon (2)
	Anthem	Sweet Little Jesus Boy	MacGinsey
	Postlude	Prelude and Fugue in C	Bach (2)
April 19	Prelude	Peace	R. Deane Shure (2)
	Anthem	By Babylon's Wave	Gounod
	Anthem	Gladsome Radiance	Gretchmaninoff (1)
	Postlude	Intermezzo	Andrews (2)

(Turn to page 93)

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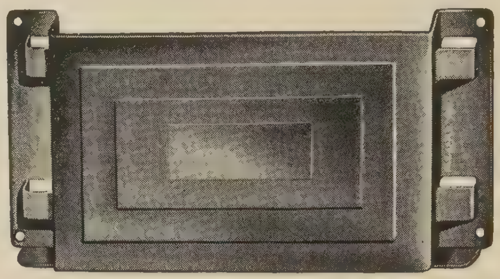

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Sermon Calendar

(From page 88)

The King did not come at the time or in the way the prophet expected. But eventually he came. When Jesus made his triumphal entry into Jerusalem this ancient prediction was fulfilled.

Matthew wrote, "Now this took place, so that these words of the prophet might come true, say to the daughter of Zion, see your King comes to you, gentle and seated on an ass, and on a young ass." Vs. 21:4, 5. (Basic English).

Zechariah's delineation of the King is suggestive.

a. He is just. That is a basic quality for a king or any other ruler.

Joseph Addison, the English essayist, wrote: "To be perfectly just is an attribute of the divine nature; to be so to the utmost of our abilities is the glory of man."

b. He brings salvation. The reference is not to spiritual salvation but to economic salvation. The Septuagint version renders the passage, "The Saviour of the poor."

Robert Herrick, the poet, wrote:

Christ took our nature on Him, not that He
'Bove all things loved it, for the purity:
No, but He dressed Him with our human trim,
Because our flesh stood most in need of Him.

c. He is humble. "Lowly and riding upon an ass."

The French archbishop Fenelon wrote: "It is Jesus who gives us this lesson of meekness and humility. . . . It was necessary that he himself should teach us, and he has condescended to teach us by his own example. What high authority is this! We have only to be silent and adore, to admire and to imitate."

Today we hail Jesus the King. He is not only the Light of the world, but he is the Hope of the world.

Writing in the *Contemporary Review*, George Glasgow said: "We go back to the beginning of things. We try again to solve the problem of living and of letting live, this time with the difference that we know the penalty of another failure, namely total suicide. The family of nations, disarmed, and liberated from sovereignty and all its implications, is the goal set before us. It is an engrossing, if anxious divide in history."

John Oxenham presented a prayer in which we can all join.

Peace in our time, O Lord,
To all the peoples—Peace!
Peace that shall crown a glad new world
With Thy high sovereignties.

O living Christ, who still
Dost all our burdens share,
Come now and reign within the hearts
Of all men everywhere!

EASTERTIDE

April 5 (Easter Sunday).

Topic: A Guarantee of Eternal Life.

Hymns: Christ the Lord Is Risen Today. Easter Flowers Are Blooming Bright. The Day of Resurrection.

Lesson: John 20:1-18. Text: John 14:19. "Because I live ye shall live also."

On what do you base your expectation of a future life? Chaing Tzu, who lived 400 B. C., asked: "How do I know that love of life is not a delusion after all? How do I know but that he who dreads to die is as a child who has lost its way and cannot find its home?"

The New Testament is the foundation of our hope of a future life. It assumes and asserts that life beyond the grave is a reality.

In the statement made by Jesus to his disciples in the Upper Room we have an argument which is concise and convincing. "A little while longer and the world will see me no more; but you will see me because I am living and you will be living too." (Basic English.)

What proof is there that Jesus is still living? It is found in his continued influence on the human race.

As Rudolf Eucken, the German philosopher, wrote: "How came it to pass that this particular point was the fountainhead of so mighty a movement, that old ideals were shattered and new ones arose. That the whole previous balance of life was upset and previous standards failed to satisfy,

Recommended Music for Choir and Organ

(From page 91)

Date	Type	Title	Composer
April 26	Prelude	The Guardian Angel	Pierne-Kraft (4)
	Anthem	Lord God We Worship Thee	Mueller (7)
	Solo	O Lord On High	Mozart (1)
	Postlude	Coronation March	Meyerbeer (4)
May 3	Prelude	Sheep May Safely Graze	(1)
	Anthem	To the Lord God of All	Mueller (7)
	Trio	I Waited for the Lord	Mendelssohn (3)
	Postlude	Postlude in C	Carl Mueller (7)
May 10	Prelude	Elegy	Broadhead (4)
	Anthem	How Lovely Is Thy Dwelling Place	Brahms (3)
	Solo	These Are They (The Holy City)	Gaul (3)
	Postlude	Benedictus	Rea (4)
May 17	Prelude	Air (Water Music)	Handel (2)
		Allegro Vivace (Water Music)	Handel (2)
	Anthem	Hail Gladdening Light	Noble (3)
	Anthem	Come Unto Me	Federlein (6)
	Postlude	Saraband	Bach (3)
May 24	Prelude	Prelude and Fugue in D Minor	Bach (3)
	Anthem	Strong Son of God	J. C. McCollum (7)
	Anthem	Souls of the Righteous	Noble (3)
	Postlude	Fanfare Mignon	Felton (4)
May 31	Prelude	Intermezzo	Webbe (1)
	Anthem	Anthem of Democracy	Matthews (1)
	Solo	Recessional	Dekoven (4)
	Postlude	Hymn of Glory	Yon (2)
June 7	Prelude	Bell Prelude	Clokey (1)
	Anthem	Summer Comes Again	Stainer (1)
	Anthem	Peace I Leave With You	Roberts (3)
	Postlude	Now Thank We All Our God	Mendelssohn (3)
June 14	Prelude	Legend of the Mountain	Karg-Elert (1)
	Anthem	Serving Man Is Serving Thee	O'Hara
	Anthem	God of Our Fathers	John Prindle Scott (6)
	Postlude	Morning Hymn	Haydn (3)
June 21	Prelude	My Heart Ever Faithful	Bach (4)
	Anthem	No Shadows Yonder	A. R. Gaul (3)
	Anthem	Ave Maria	J. Roff (4)
	Postlude	Postlude in F	W. F. Carl (4)
June 28	Prelude	Adagio in E Major	Bridge
	Anthem	Land of Hope and Glory	Elgar (1)
	Anthem	Angel Voices Ever Singing	Shelley (6)
	Postlude	March Pontifical	Gounod (3)

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that a mighty longing took possession of mankind, a stormy unrest which even now after hundreds of years is not allayed?"

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"We commit thy soul unto the devil," was the sentence passed on John Huss, the Bohemian reformer, by the Council of Constance, Switzerland. "And I commit it unto the most gracious Lord Jesus Christ," was his calm response. That is the privilege of us all.

The Easter season is a glad season because it brings us the assurance of eternal life.

Joseph Auslander writes:

There is no death: the daffodil declares it;
The snowdrop dancing in the snow proclaims it;
The robin wears it and the swallow swears it;
All the bright pageantry of April names it.

There is no death: O heavy heart believe it!
Earth, sun and sky in golden chorus shout it;
Cast sorrow in the fires of spring, nor

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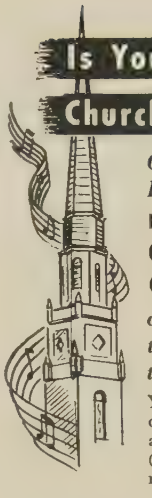

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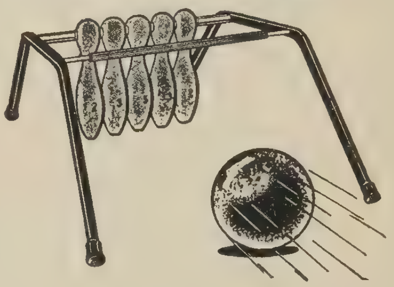

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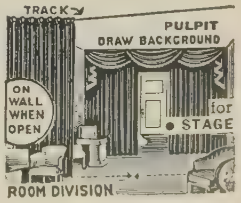

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grieve it;
Life is reborn in love: ah, can you doubt it!

There is no death: death's very headstone proves it:
For lo, an unseen hand as light as breath
Stirs in the dark, stirs the great stone and moves it—
And he stands there. . . . O soul, there is no death.

* * *

April 12 (Young People's Sunday).

Topic: Two Fundamentals.

Hymns: In Life's Early Morning. Just As I Am, Thine Own to Be. Brightly Gleams Our Banner.

Lesson: Proverbs 21:1-15. Text: Proverbs 21:3. "To do justice and judgment is more acceptable to the Lord than sacrifice."

Moffatt translates the text, "Justice and fairness please the Eternal more than sacrifices."

According to the proverb-maker there are two fundamental principles that should guide human conduct.

I. Justice. Justice is defined in the dictionary as the quality of being just, the rendering to every one his due.

Joseph Addison, the English essayist, wrote: "Justice discards party, friendship and kindred, and is therefore represented as blind."

II. Fairness. Fairness is defined as being fair-minded, judging fairly, fair play, fair and square.

Henry Fielding, the English novelist, wrote: "The summary of good-breeding may be reduced to this rule, 'Behave to all others as you would they should behave to you.'" The observance of that rule would ensure perfect fairness in our dealings with others.

Unfortunately these qualities are sadly lacking in modern life. Most humans ignore them in their dealings one with another.

Senator Depew told how, when Elihu Root was secretary of state, he frequently went to that department to secure the appointment of some constituent. The secretary's reply was, "I am sorry, senator, but New York has 14 per cent more than her quota now." Later, Root became a state senator. He applied for some appointment and received the same reply he had given to Depew. "Hold on," he exclaimed, "I invented that 14 per cent business, but it don't go with me now. I have to look after these appointments." Depew concluded by saying that New York's quota was increased to 18 per cent.

But there are a few who possess and display these qualities. The County Tax Commissioner of Cuyahoga County, Ohio, was dazed when he received the complaint of P. G. Baum that his home was not taxed as high as his neighbors. He asked that it be increased $400.00. He said he believed it his duty as a citizen to see that the right valuation was placed on his property.

The youth who makes justice and fairness the fundamentals of his life is on the road to a successful life.

In her book, *Feather on a Finger*, Eunice Pingree writes: "He came to us directly from college—a slight young engineer. . . . It was the girls in the general office who coined his nickname, Bunny. . . . I wonder sometimes whether he knows his nickname. . . . I wonder also whether life will tame him, build him up, or set its hounds snapping at his heels." That query might be raised about everyone of our young people as they begin their active career.

It isn't the victory after all,
But the fight that a human makes;
The man who, driven against the wall,
Still stands erect and takes
The blows of fate with his head held high,
Bleeding and bruised and pale,
Is the man who'll win in the by and by,
For he isn't afraid to fail.

* * *

April 19.

Topic: Are You Robbing God?

Hymns: All Things Are Thine. Master, No Offering Costly and Sweet. Christian, Rise, and Act Thy Creed.

Lesson: Malachi 3:8-18. Text: Malachi 3:8. "Will a man rob God?"

Malachi possessed the qualifications deemed essential in a successful modern minister. He was a forceful preacher and a good financier. He knew how to raise funds for carrying on the temple services. He used three talking points.

I. Give generously. "Bring all the tithes into the storehouse." The first offerings on record are those made by Cain and Abel.—Genesis 4:3-8. The tithes, or tenth, was a form of tax. It was known before the time of Moses.—Genesis 14:20.

Henry R. Luce, publisher of *Life* and *Time* magazines, wrote: "It is my conviction that the only money which has any significant chance to turn the tide in the present crisis throughout the world, the only money that can turn this crisis into another triumph of the human spirit, is money which is given in Christ's name, administered by his ministers and his services."

II. If you give generously God will reward you. "Prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." V. 10.

Just how much that consideration should have with us is open to question. But there it is, and I suppose it is valid.

A Mr. Hall had been a very indifferent church member in the East. The canvassers for the budget had often been rudely repulsed when they solicited a pledge from him. But he had not lived a year in the West, in a mining district, when he wrote to the Home Mission Board: "For God's sake send us a missionary. I'll gladly put all my profits this year into building a church. I can't have my children grow up in this godless place."

III. If you are ungenerous God will regard you as robbing him. Malachi asked, "Will a man rob God?" Put in that blunt fashion, there can be only one answer, No.

There is a Hindoo Maxim which says: "He only does not live in vain who employs his wealth, his thought, his speech to advance the good of others."

It is not what we make but what we give that yields permanent satisfaction.

One day Philip Armour entered the auditorium of the Armour Mission. Several thousand children were assembled. He said to a visitor, to whom he had previously shown his packing house, "Yes, we do big things at the packing house, but we do bigger things here. There we make porterhouse, here we make men and women."

Some years ago, there appeared in the *South Dakota Churchman*, a poem with the title, "Hamlet's Soliloquy Financially Interpreted." It follows:

To pledge or not to pledge—that is the question:
Whether 'tis nobler in a man to gather
The church's blessings free, and leave to others
To foot the bills and spread the gospel tidings,
Or to take pen, to sign a pledge that's duplex
And share the cost. To write—to sign—to pledge—
To pledge—perchance to pay! Ay, there's the rub:
For in six months I may have lowered salary.
Stocks may have sunk, or bad investments swat me.
And then, besides, the increased cost of living
Must give me pause: then, too, there's the respect
I owe myself to run a costly motor:
The dues to clubs, the children off to college!
Why not content myself with casual giving
On pleasant Sundays when I journey churchward
And not commit myself to certain monies?
Why not, because I don't propose to be a slacker!

* * *

April 26.

Topic: A Reluctant Messenger.

Hymns: O Thou Whose Perfect Goodness Crowns. Lord, Speak to Me That I May Speak. We Thank Thee, Lord.

Lesson: Acts 9:1-19. Text: Acts 9:15. "But the Lord said unto him, Go thy way."

Three persons by the name of Ananias are mentioned in the Book of Acts. Ananias the perjurer, V. 5:1-10. Ananias a Damascus disciple, V. 9:10-18. Ananias a high priest, V. 23:2.

Ananias, the disciple, had a vision. The Lord instructed him to go to a certain street and inquire for one called Saul. "For, behold he prayeth."

Ananias objected. He said that he had heard that this man had done much evil to the saints at Jerusalem. Moreover he had come to Damascus to do the same thing.

But the commission was repeated. "Go thy way for he is a chosen vessel to me." Then Ananias obeyed. He told Saul the purpose of his visit. He put his hands upon him, "and immediately there fell from his eyes, as it were scales, and he received sight forthwith."

In Bible times God often spoke to men in visions. To Abram, Genesis 15:1. To Jacob, Genesis 46:2. To Ezekiel, 37:1. To Cornelius, Acts 10:3. To Peter, Acts 10:11. To Paul Acts 16:9; 18:9; 22:7.

Christians are often reluctant to accept the commissions God gives them. They have many excuses to offer. But these commissions are imperative and God will insist that they be carried out.

Ira D. Sankey was reluctant to give up a profitable government position when Moody asked him to become his song leader and composer. But he finally consented. How many were won to Christ by his singing of sacred songs will never be known. He joined a small rural Methodist church in 1858. A perpetual monument to his memory, a large boulder from a nearby field, on which were placed two bronze tablets, was presented to the church in 1937.

Whether God gives you a commission in a vision or otherwise, you will do well to accept it. Great results may follow.

Mass Observation, an English organization, whose conclusions have been widely accepted by sociological bodies, works through a group of permanent questioners who test a cross-section of the public. They revealed that people who stopped churchgoing and started again, were won back by personal contact, but just as frequently through personal friends as by clergymen.

Major-General O. O. Howard, a prominent figure in the Civil War, said: "I am never discouraged at a small audience. I remember when I was living at Washington, my home was about two miles from the city. One Sunday night there came on a heavy storm. It was winter, and I was very much afraid that somebody would stay away from the church that night, so I took up my cross and went. When I got there I found only the pastor, one member of my Bible class, a man of about forty-five years of age, and the sexton. The member of my Bible class was converted that night, and so was the sexton."

Let us pray with Grenville Kleiser:

If I can right a human wrong,
If I can help to make one strong,
If I can cheer with smile or song,
Lord, show me how.

If I can aid one in distress,
If I can make a burden less,
If I can spread more happiness,
Lord, show me how.

* * *

May 3.

Topic: An Understanding Brother.

Hymns: My Dear Redeemer and My Lord. When the Lord of Love Was Here. Art Thou Weary?

Lesson: Hebrews 2. Text: Hebrews 2:17. "Therefore in all things it behooved him to be made like unto his brethren."

The writer is arguing here that it is no objection to the supremacy of Jesus to say that by assuming human nature he became lower than the angels. His humanity was temporary and it was assumed for the purpose of redemption.

"He had to resemble his brothers in every respect, in order to prove a merciful and faithful high priest in things divine, to expiate the sins of the people. It is as he suffered by his temptations that he is able to help the tempted." Vs. 17, 18. (Moffatt.)

Jesus is our Brother. As Napoleon said: "The nature of Christ's existence is mysterious I admit. But this mystery meets the wants of man. Reject it and the world is an inexplicable riddle: believe it, and the history of

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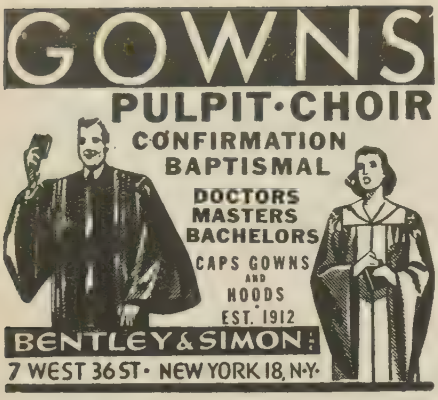

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our race is satisfactorily explained."

Jesus is our Brother. Therefore he understands the difficulties with which we have to contend.

A Welshman, after attempting to take part in a prayer meeting conducted in English, and finding it very difficult to express the fervor of his heart in the partially acquired tongue, suddenly made the joyful exclamation, "Lord, I thank thee that thou art a Welshman," and straightway launched upon a string of gutturals which came readily to his lips. Yes, Jesus understands.

Jesus is our Brother. Therefore under the strain and stress of life we can turn to him.

Commenting on the hymn, "Abide With Me," a writer says: "There is yet another reason, I think, why the hymn means so much for the ordinary man. It is the conviction that most things on earth have only a transient value. They have no permanence. 'Earthly friends may fail and leave us, one day soothe, the next day grieve us.' But in our heart of hearts we long for someone who will neither leave us nor forsake us. Hence the simplicity of the prayer in the first verse of the hymn:

When other helpers fail, and comforts
  flee,
Help of the helpless, O abide with me."

During the Civil War two brothers were killed. One sister wrote to another: "In this time of great affliction upon afflictions, look to him who sweetly soothes the throbbing heart and gently dries the streaming eye. Let us remember that he sees all our griefs and counts and treasures up all our tears."

Lucy Larcom prayed:

Draw Thou my soul, O Christ,
  Closer to Thine;
Breathe into every wish
  Thy will divine!
Raise my low self above,
Won by Thy deathless love;
  Ever, O Christ, through mine
  Let Thy life shine.

Lead forth my soul, O Christ,
  One with Thine own,
Joyful to follow Thee
  Through paths unknown!
In Thee my strength renew;
Give me my work to do!
  Through me Thy truth be shown,
  Thy love made known.

* * *

May 10 (Festival of the Christian Home. Mother's Day).

Topic: A Christian Mother.

Hymns: O Blessed Day of Motherhood. O Happy Home. The Fathers Built the City.

Lesson: II Timothy 1. Text: II Timothy 1:5. "Thy mother Eunice."

Eunice was the mother of the young evangelist Timothy. By birth she was a Jewess. Her husband was a Gentile. Acts 16:1.

Eunice was a Christian mother. Paul wrote, "That would fill me with joy, for I am reminded of your sincere faith, a faith which dwelt first in your grandmother Lois and your mother Eunice, as it dwells (I feel sure) in yourself." (Moffatt.)

What can we say about the mothers of today? Dr. Leslie W. Sontag, research specialist of Antioch College, in an address to the National League of Women Voters, said that modern women had too much freedom. "They can't knuckle down to the tasks of housework and baby care, and become frustrated."

But one of the delegates said freedom gets the mother out of the house for awhile and she returns with a fresh outlook which keeps her from being eternally confronted with housework and babies' demands.

Modern society needs Christian mothers. Mothers like the mother of Dr. J. Wilbur Chapman, the successful American evangelist. He said: "I was converted when a boy about twelve years of age. More than anything else the sweet influence of my mother led me to Christ. But my father's help was only second to it. My home was Christian in every way."

Some years ago, the Mississippi Legislature passed this resolution: "Whereas, we have read with great pleasure the following remark of the devoted mother of our esteemed governor, the Hon. Earl Brewer, who when asked if the day that her son was inaugurated governor of the state of Mississippi was not the happiest day of her life, replied, 'I was just as happy when my boy joined the church.' Therefore, be it Resolved, that the above expression be inscribed on our Journal as an example to the mothers of our state, and to show our appreciation of the splendid sentiment."

Let us honor our mothers today by taking special pains to express to them our love and appreciation.

When Alfred H. Smith was elected president of the New York Central Lines, he went at once to the bedside of his aged mother in Cleveland. It was not until he had received her congratulations and blessing that he took up his new duties.

Charles Dickens wrote: "I think it must somewhere be written, that the virtues of mothers shall be visited on their children, as well as the sins of the fathers."

Margaret E. Sangster wanted to be a Christian mother. She prayed:

Father in heaven, make me wise,
  So that my gaze may never meet
A question in my children's eyes.
  God keep me always kind and sweet.

And patient, too, before their need;
  Let each vexation know its place,
Let gentleness be all my creed,
  Let laughter live upon my face!

A mother's day is very long,
  There are so many things to do!
But never let me lose my song
  Before the hardest day is through.

* * *

May 17 (Rural Life Sunday).*

Topic: The Sower, the Seed and the Soil.

Hymns: O God, I Thank Thee for the Sight. This Is My Father's World. Let the Whole Creation Cry.

Lesson: Mark 4:1-9. Text: Mark 4:3. "Hearken: Behold there went out a sower to sow."

An English poet penned these lines:

(Turn to page 99)

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*Usually observed on the second Sunday in May.

Religion in The British Isles

by Albert D. Belden

Christians and World Affairs

THE British Council of Churches has proposed a concerted movement by the churches regarding the action of Christians in the matter of world affairs. The seven points of a suggested program are given below:

1. To maintain and if possible strengthen available means of communication and intercourse with the leaders and members of the churches in Eastern Europe and East Asia, in an effort to prevent grave misunderstandings that arise from isolation on both sides, and to hold firmly by the unity that God has given us through the World Council of Churches.

2. To emphasize the common spiritual inheritance which binds the people of the British Isles to the other peoples of Europe and to promote a deeper understanding of their problems, so that the churches may make their distinctive contribution to European unity.

3. To support H. M. Government and the United Nations in their efforts to uphold the Law of Nations, to resist aggression and to succour its victims.* (It is recognized that some from a no less Christian conviction cannot support resistance by military action.)

4. To support H. M. Government and the United Nations in persistent attempts, over a period of years if necessary, to negotiate with Soviet Russia and with the People's Republic of China a just and workable settlement of outstanding problems that threaten the peace of the world.

5. To oppose racial discrimination wherever it is found, at home or overseas; in particular, to support and apply the principle of partnership in all relationships, official and personal, with other members of the multi-racial Commonwealth to which we belong.

6. To urge immediate increased support to the overseas service of the churches, so that adequate personnel and money may enable them to take full advantage of the opportunity still open to them to proclaim the Gospel and lay the spiritual foundations on which alone a just and peaceful order of society may be established.

7. To support the efforts of H. M. Government to give social and economic assistance to the peoples of Asia and Africa through colonial development schemes and the Colombo Plan, even if it means reducing standards of living in this country.

The Church of Ireland at its recent Synod welcomed this proposal as a program of joint action by the churches.

Archbishop of York on the Bible

At the annual meeting of the British and Foreign Bible Society in London, May 3, Dr. Garbett presided and deploring the decline in the reading of the Scriptures today said:

"Partly the decline was to be accounted for by the multitude of other books which issued from the printing press, but a more fundamental reason was that teaching about the Bible had often been inadequate. The books of the Bible had been left to speak for themselves, without any explanation of the times and circumstances in which they were written. Many people grew up in the belief that all the books were of equal value, and that every sentence was directly inspired by God, and when in later life they could no longer hold those views they closed the Bible. They had never been taught the gradual and progressive revelation by God of Himself or understood the historical background of many of the books which alone made their contents intelligible."

The May Meetings

These were in full swing during the month of May and in spite of increased fares and higher prices for accommodation all the Christian denominations and organizations concerned seem to have registered record audiences. Quite 3,000 people assembled for the opening session of the Assembly of the Congregational Union of England and Wales, under the presidency of the new chairman, Leslie Tizzard, minister of the famous Carr's Lane Church, Birmingham, the church of Dr. R. W. Dale, J. H. Jowett and Leyton Richards. Mr. Tizzard's chairman's address had the excellent theme "Personal Encounter with God."

Canterbury Convocation

Here are two highlights of the Convocation Synod:

1. Discipline for the Laity.

In full synod the Bishop of Lichfield (the Rt. Rev. E. S. Woods), supported by the Rev. D. F. Horsefield, had presented a report on the Spiritual Discipline of the Laity and this came before the Lower House for discussion. It was

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*Many Christians however in Great Britain are hesitant about the endorsement of the orthodox views as to the origin of the Korean War implied in Point 3, in view of the recent revelations of Sir John Pratt—a former leading British authority on Far Eastern problems.

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made clear that this was not an attempt to impose rigid rules on the laity and that the demand for it was widespread among the laity.

The rules proposed, together with an accompanying note, are as follows:†

1. To pray every day and to read the Bible regularly.

2. To join in the worship of the church every Sunday, and to observe Holy Days.

3. To receive the Holy Communion regularly after due preparation, and more particularly at the great festivals of the church and on the great occasions of our own lives.

4. To mark Fridays, and the Season of Lent, by special acts of devotion and self-denial.

5. To contribute generously to the work of the church at home and overseas and for the relief of those in need.

6. To uphold the marriage laws of the church, and to bring up children to love and serve the Lord.

The House approved the report asking for the addition of a seventh rule that churchpeople should give personal service to church, neighbors and community. The Archdeacon of Stoke (the Ven. P. Hartill) said that if they put out rules to support the church by money, and not by service, they would have people thinking their only duty was to support the church financially.

2. The Practice of Confession.

The Lower House debated a motion of the Dean of Exeter, A. R. Wallace, asking for a committee to be set up to draft a form for private confession and absolution with a view to the authorization of this form by convocation.

The Dean said he supposed they would agree with the principle regarding confession that "all may, none must, some should." There had been a tendency in some quarters to insist upon this practice as necessary. But the acceptance of that Sacrament should be made known. It was clear that a great many people were temperamentally unsuited to it, but in his opinion a great many would benefit enormously if they knew it was available. It was true that the sacrament did appear in the prayer book, but references to it were tucked away in places with which the layman was not familiar.

Danish Church in London

The Church of St. Katherine, Regent's Park, London, damaged during the war, was recently consecrated by the Bishop of Copenhagen. The service was attended by King Frederick and Queen Ingrid of Denmark, the Ambassadors of Norway and Sweden, and the Bishops of Fulham and Willesden.

Giving the address in Danish, the Bishop of Copenhagen said the Danish people thought with grief of the many churches which fell to rubble in London when their English brothers stood foremost in the fight for human freedom.

Negro Preacher in St. Paul's Cathedral

My friend, Canon John Collins, chancellor of St. Paul's Cathedral, is continuing his brave experiments in broadening the pulpit of this famous cathedral. His policy is making the cathedral what it should be—the peoples' church where life is subjected ruthlessly to Christian judgment. Thus recently he has invited Sir George McLeod, founder of the Iowa Community and a renowned Pacifist who concluded his sermon with the words, referring to the war of atom bombs, "Inasmuch as ye drop it on the least of these My brethren, ye drop it upon me."

On Sunday, May 11, Marcus James, Ph.D. overseas secretary of the Student Christian Movement of Great Britain, a direct descendant of a Negro slave was the preacher. Taking as his text "God hath made of one blood all nations of men" he indicted racial intolerance as "one of the worst forms of blasphemy since it declares that color and cultural differences outweigh in importance the image of God."

Bishop of Fulham for Olympic Games

The Olympic Games will begin in Helsinki on July 19 and last until August 3. The Lutheran congregations of the city will arrange services for the sports people and the visitors coming to Helsinki from all over the world. The services in different languages will be held near to the places where each national group will be lodged. The main guest speaker will be the Bishop of Fulham, Dr. George Ingle. The main Finnish speaker during the festival will be Bishop E. G. Gulin, of Tampere. On Saturday, July 19, there will be great opening services in different languages in the churches of the capital. English services will be held every day.

It is hoped that "sport pastors" from other countries who are possibly coming to the Games could be used as speakers in some of these services.

From the Church of Ireland Gazette — A Comment

The Archbishop of York is on the horns of a dilemma, like many other Christians. He wants the atomic bomb and the napalm bomb to be banned by international agreement. He seems to think that war can be waged with comparatively clean hands. But it is the duty of a general to provide his soldiers with the most effective weapons that human skill can devise, and it is the duty of the civil power which commissions the general to see that he can do it. This must be true as long as war is accepted as a necessary evil. The present age is showing that the logical end of war is widespread death by annihilation or starvation, so the time may be near when an Archbishop or a Pope may call upon his people to have nothing to do with the accursed thing and rely upon God alone for preservation or immolation.

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†These rules do not attempt to cover the whole of Christian life and conduct. They assume that every churchman loyally endeavors to follow the example of our Saviour Christ and to play his full part in the life and witness of the church. They spring from the teaching of the prayer book; and while they do not indicate all the duties of man as set forth in the church catechism, they nevertheless are duties which loyal members of the Church of England should include in their personal rule of life.

What a Man!

"A vicar in 1952 must be a preacher, visitor, and organizer, good with men, good with women, and good with children; be something of a musician and businessman, firm but gentle, strong and tactful, able to cheer the sick and handle difficult members of his congregation: have the strength of an ox, the tenacity of a bulldog, the daring of a lion, the meekness of a lamb, the hide of a rhinocerous, the heroism of a martyr." (From a Parish magazine.)

Sermon Calendar

(From page 96)

'Tis joy untold to stand with blissful stare
Surveying Nature's canvas as the morn
She purposes divinely to adorn:
She dips her brush in magic colors rare
And paints a picture so surpassing fair
That man's cold heart all suddenly is torn
With pain and wonder, and in him is born
A hidden longing, and a half-formed prayer
That he might more of Nature's beauty see.
As gently with kaleidoscopic hues
She gilds the earth, the sky, each flower and tree,
And waking morn with glory fast embues.
Stern man, beholding, murmurs wistfully,
"For these Thy mercies, thanks O God, to Thee."

Jesus was a nature lover, and from it he drew many important lessons.

In Matthew 13 there is a group of parables that should appeal particularly to rural people. The Sower. The Tares. The Mustard Seed. The Leaven. V. 1-33.

Mark records only one of these stories. A man went out to plant seed. Some fell by the wayside. Some fell on stony ground. Some fell among thorns. Some fell on good ground. The seed that fell on the good ground alone produced fruit.

So is it with the gospel. It is scattered indiscriminately. But its success depends upon the spiritual condition of the hearer.

Unfortunately there are many stony hearts in our congregations. But God can change them. In fact he has promised to do so.

"And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and I will give them a heart of flesh." Ezekiel 11:19.

God has often done that. Cole Younger had been a dreaded bank robber. He had served twenty-five years in the penitentiary. But at the persuasion of an evangelist he became a convert. He carried twenty-eight bullet wounds with him to the altar. He expressed himself as desirous of living out his life in the peace of a cleared conscience.

A pertinent question arises. Does the modern church expect or desire that type of conversion? Does it believe such conversions are possible?

Ira D. Sankey said that a man was once walking through a cathedral. He was a stranger in the country. The verger was showing him the beauty of the architecture, the glory of the windows and the perfection of the statuary. The visitor asked, "Have you many conversions here?" The verger turned on him and replied, "Conversions! What kind of a place do you think this is? Do you take it to be a Wesleyan chapel?"

The value of a church should not be measured by the beauty of its architecture, or the perfection of its worship, but by the number of men and women it wins for the kingdom of God.

* * *

May 24 (Whitsuntide).

Topic: The Christian's Helper.

Hymns: Come, Thou Almighty King. Breathe on Me, Breath of God. Our Blest Redeemer, Ere He Breathed.

Lesson: John 16:1-15. Text: John 15:15. "But when the Comforter is come, . . . he shall testify of me."

In his last conversation with the twelve Jesus spoke quite frankly about his rejection and death.

Jesus' rejection was not a permanent defeat. He said he would send the Holy Spirit to carry on his work.

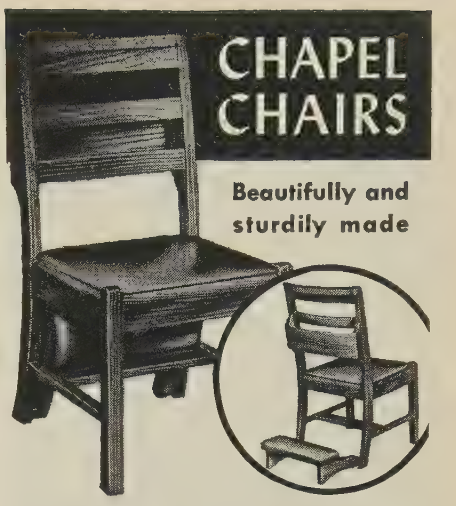
Dummelow says: "Attractive and suitable to the context as the rendering 'Comforter' is, there can be little doubt that the true meaning of the Greek Paracletos is 'Advocate.' The Holy Spirit is represented as Christ's representative on earth, carrying on his work and inspiring and strengthening his disciples to fulfill their vocation."

The Revised Version margin translates the word "Advocate or Helper." Both Moffatt and Basic English render it "Helper."

The Holy Spirit would be sent by the Father in Jesus' name. "But the Helper, the Holy Spirit whom the Father will send in my name, will teach you everything and recall to you everything I have said."—John 14:26. (Moffatt.) There would be no change in the teaching or in the administration. Both representatives were sent by the Father.

The Holy Spirit is the Christian's Helper now. To him we should look for guidance, for instruction, for inspiration. "He inspires what is good and true in conduct, and reveals what is good and true in doctrine."

When John Wesley made his first voyage to America there was a party



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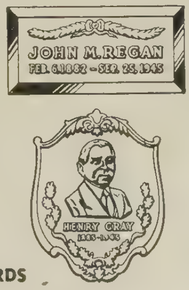

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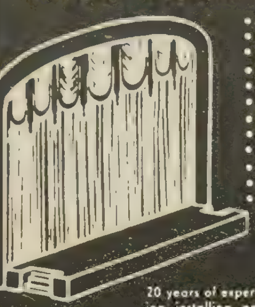

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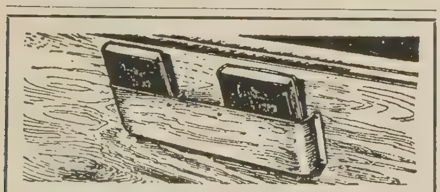

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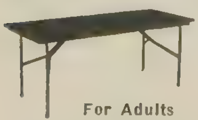

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of Moravians on board. A fierce storm arose, and Wesley was impressed by the contrast between the behaviour of the Germans and the English—the Germans were calm, the English perturbed. He discovered that the Moravians had a real experience of religion, it was a reality in their hearts and lives.

The first Sunday that Wesley was in Georgia, the Moravian Bishop Spangenberg, said to him: "Does the Spirit of God bear witness with your spirit that you are a child of God? Do you know Jesus Christ?" Wesley answered, "I know that he is the Saviour of the world." "True," said Spangenberg, "but do you know he has saved you?"

A writer says that all that was lacking in Wesley's religion at the time, all that came to him later in his evangelical conversion, all that has made Methodism, is involved in that conversation. It is the difference between knowing that Christ is the Saviour of the world, and knowing him as a personal Saviour.

A pertinent question today is, "Does the Spirit of God bear witness with your spirit that you are a child of God?" You can have that assurance.

David Lake Ritchie wrote these lines:

As comes the breath of spring,
  With light, and mirth and song,
So does God's Spirit bring
  New days—brave free and strong.

He comes with thrill of life,
  To chase hence winter's breath,
To turn to peace the strife
  Of sin that ends in death.

He comes like dawning day,
  With flaming truth and love,
To chase all gloom away,
  To brace our wills to prove
How wise, how good to choose
  The truth and its brave fight;
To prize it, win or lose,
  And live in God's delight.

* * *

May 31 (Memorial Sunday).

Topic: A Book of Remembrance.

Hymns: God of Our Fathers, Whose Almighty Hand. Mine Eyes Have Seen the Glory. O Beautiful for Spacious Skies.

Lesson: Malachi 3:13-18. Text: Malachi 3:16. "And a book of remembrance was written before him."

The Hebrews evidently believed that a record is kept of human actions. Moses spoke of "thy book which thou hast written."—Exodus 32:32, 33. The Psalmist called it "the book of the living." V. 69:28. In Daniel we are told that they shall be delivered, "everyone that shall be found written in the book." V. 12:1. Jesus advised the seventy to rejoice "because your names are written in heaven."—Luke 10:20.

It is fitting that we should observe Memorial Sunday. It furnishes an opportunity to recall the deeds of those who have fought to defend America and its ideals.

In his Gettysburg address Lincoln said: "We have come to dedicate a portion of that field as a final resting place of those who here gave their lives that the nation might live. It is altogether fitting and proper that we should do this."

Holding services and decorating graves are commendable practices. But there is another and better way to honor the dead. It is to emulate the qualities which these men displayed.

To quote Lincoln again: "The world will little note, nor long remember, what we say here, but it can never forget what they did here.

"It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increasing devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation under God, shall have a new birth of freedom—and that government of the people, by the people, and for the people shall not perish from the earth."

Mr. Gladstone, then prime minister of England, spoke some wise words at the funeral of Albert, Prince Consort, and husband of Queen Victoria. He said: "Over the tomb of such a man tears might fall, but not one could be a tear of bitterness. These examples, . . . with their great duties greatly done, are not lights kindled for a moment, in order then to be quenched in the blackness of darkness. While they pass elsewhere to attain their consummation, they live on here in their good deeds, in their venerated memories, in their fruitful example."

Ella Wheeler Wilcox wrote these lines:

However the battle is ended
  Though proudly the victor comes,
With fluttering flags and prancing nags
  And echoing roll of drums;
Still Truth proclaims this motto
  In letters of living light—
No question is ever settled
  Until it is settled right.

Let those who have failed take courage,
  Though the enemy seems to have won,
Though his rank be strong, if he be in the wrong,
  The battle is not yet done.
For sure as the morning follows
  The darkest hour of night,
No question is ever settled
  Until it is settled right.

* * *

June 7.

Topic: Consummate Optimism.

Hymns: Crown Him With Many Crowns. Workmen of God, O Lose Not Heart. Onward, Christian Soldiers.

Lesson: Revelation 11. Text: Revelation 11:15. "The kingdom of the world has become the kingdom of our Lord and of his Christ."

Many apocalyptic books were written in Bible times. But only two of them, Daniel and Revelation, found their way into the canonical Scriptures. Daniel in Old Testament days, and Revelation in New Testament days. They were written to encourage and sustain the saints when they were face to face with fierce persecution.

Apocalypse is the Greek word for Revelation. It means unveiling. It is the most difficult literature of the Bible to interpret. Dr. Philip Schaff says that Revelation is the most mysterious book in the Bible. It represents the church in conflict with the great secular powers. "It unrolls a sublime panorama of Christ's victorious march through the world's history till the appearance of the new heaven and the new earth, when the aim of creation and redemption shall be fully realized."

John writes in the present tense as though the consummation had already been reached. "Then the seventh angel blew; and loud voices followed in heaven, crying, 'The rule of the world has passed to our Lord and his Christ, and he shall reign for ever and ever." (Moffatt.)

If ever the church needed to hear and to heed this message it is today. Its enemies are relentless. In his book, *The German National Church*, Professor Ernst Bergmann writes: "The history of Christianity is a history of lies and swindlers, murder and crime oppression, violence . . . burning of cities, torturing of inhabitants inquisitions, persecution of heretics, witchburning, plundering the poor and the weak, jails, enslavement of the mind, execution of the innocent—all this in the name of Christ."

In a letter to *Truth*, an English publication, a writer says, "It would seem that Christ and his churches are 'on the way out.' It is disquieting in the extreme to be told by people 'in the know' that ninety per cent of the masses are without any spiritual faith."

John confidently expected the ultimate triumph of the kingdom of God. That should be our expectation too.

There is a plant known as the Rose of Jericho. It flourishes in the hot desert, in rocky crevices, by the dusty wayside, in the rubbish heap. The fierce sirocco will sometimes tear it from its place and fling it far out into the ocean. There driven by the storms and tossed by the waves it still lives. Christianity has been neglected, abused, ridiculed, smothered. But it has survived, it still lives. It is unconquerable, it is deathless.

Charles Wesley, writing in 1746, struck the right note:

Rejoice! the Lord is King!
  Your Lord and King adore!
Mortals, give thanks and sing,
  And triumph evermore.

Jesus the Saviour reigns,
  The God of truth and love:
When he has purged our stains,
  He took his seat above.

He sits at God's right hand,
  Till all his foes submit,
And bow to his command,
  And fall beneath his feet.

* * *

June 14 (Children's Day).

Topic: Parent and Child.

Hymns: Rejoice, Ye Pure in Heart. Shepherd of Tender Youth. O Happy Land, Whose Sons in Youth.

Lesson: Deuteronomy 6:1-19. Text: Proverbs 22:6. "Train up a child in the way he should go."

Many terse and apposite things have been said and written down the ages about the training of children.

Today we are swamped with material on the subject. Almost every magazine contains occasional articles by experts, so called, and the lecturers on the theme are legion.

Nevertheless it may be informing to remind ourselves of the basic principles in this field. There are at least five of them.

1. Discipline. An old lady went into a shoe store. She said to a clerk, "Have you felt slippers?" Remembering his boyhood days, he replied feelingly, "Yes, ma'am, many a time." His parents had not neglected the first principle.

2. Patience. "Mother," said a little girl, looking up from her book, "what does transatlantic mean?" "O, across the Atlantic, of course. Don't bother me." "Does trans always mean across?" "I suppose it does. If you don't stop bothering me with your questions, you'll go to bed." "Then does transparent mean a cross parent?" Ten minutes later that little girl was meditating in her bed. The mother lacked the second principle.

3. Fairness. A mother threatened to send her little boy to bed fifteen minutes before the usual time unless he behaved better. He exclaimed, "Ma, you want to play fair, I s'pose." "Of course I do, my son." "Then when I behave first-rate, why don't you ever let me stay up fifteen minutes before my time?" That was a fair question.

4. Example. A writer says: "Parents must give good example and reverent deportment in the face of their children. And all those instances of charity which endear each other—sweetness of conversation, affability, frequent admonition—all significations of love and tenderness, care and watchfulness, must be expressed toward children, that they may look upon their parents as their friends and patrons, their defense and sanctuary, their treasure and their guide."

5. Companionship. Dr. Albert Schweitzer, the famous missionary, spent a happy childhood with a brother and three sisters in Upper Alsace, where he was born in 1875. His father, an Evangelical minister, instilled in Albert a spirit of tolerance. Yet there was rigid discipline in the home, respect for authority, and love of abundant labor. The atmosphere of music pervaded the home—the father brought it as a gift from his ancestors. The mother contributed her share to the happiness of the home.

The author of the Book of Proverbs wrote, "Train up a child in the way he should go: and when he is old he will not depart from it." That should be an inspiration to all parents.

There is a suggestion for parents in these lines of James Russell Lowell:

What silences we keep, year after
  year,
With those who are near to us and
  dear;
We live beside each other day by day
And speak of myriad things, but sel-
  dom say
The full, sweet word that lies within
  our reach
Beneath the common ground of com-
  mon speech.
Then, out of sight and out of reach
  they go,
These dear, familiar friends who loved
  us so,
And sitting in the shadows they have
  left,
Alone with loneliness and sore bereft,
We think with vain regret of some
  kind word

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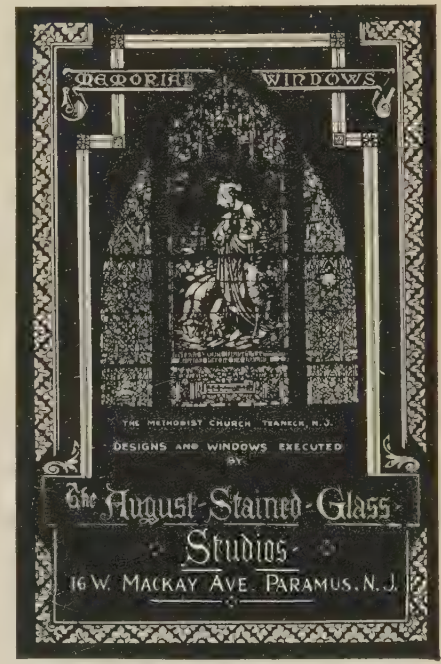

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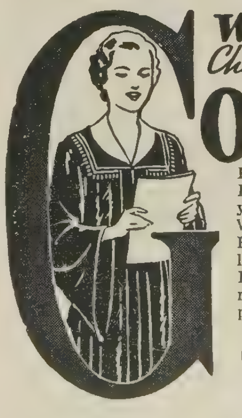

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That once we might have said and they
have heard.

* * *

June 21.

Topic: Keeping Open House.

Hymns: Every Morning Mercies New. O Beautiful My Country. Father, Who on Man Doth Shower.

Lesson: Acts 18:1-6; 24-28. Text: Hebrews 13:2. "Be not forgetful to entertain strangers."

Aquila and Priscilla were residents of Corinth. They were tent makers. But they found time to carry on a helpful lay ministry.

When Paul visited Corinth he stayed at the home of Aquila and Priscilla because he was of their trade. He carried on his missionary work here. He reasoned in the synagogue on the Sabbath with both Jews and Greeks. He testified that Jesus was the Christ.

Apollos, a Jew, "an eloquent man and mighty in the Scriptures," was entertained in the same home.

In a letter to the Corinthians Paul wrote, "Aquila and Priscilla salute you much in the Lord."—I Corinthians 16:19. And in a letter to Timothy Paul asked him to salute them.—II Timothy 4:19.

In his letter to the Romans Paul asked them to greet Aquila and Priscilla, "who for my life put their own necks in peril." V. 16:3-5. Evidently Paul was deeply attached to them.

The vacation season is approaching. The season when many people keep open house and welcome all who pay them a visit.

The benefits of hospitality are reciprocal. "Take care to keep open house: because in this way some have had angels as their guests, without being conscious of it." (Basic English.)

A man travelling in Alsace paid a visit to the home of Albert Schweitzer. As soon as he entered Schweitzer looked at him sharply and asked, "What do you want?" "I told him I had read his books, especially the story of his youth, that I was impressed by it and that I wanted to meet him." "All right," he said. "Where are you lodging?" "I don't know yet." "You will stay right here in my house." "I spent delightful and unforgettable days in his home."

Bacon wrote: "If a man be gracious to strangers, it shows that he is a citizen of the world, and his heart is no island, cut off from other islands, but a continent that joins them."

And Philips Brooks said: "It is good for us to think no grace or blessing truly ours till we are aware that God has blessed some one else with it through us."

True hospitality finds expression in these lines by an unknown author:

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the little word,
And take my bit of singing,
And drop it in some lonely vale
To set the echoes ringing.

If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the fleeter,
If any lift of mine may ease
The burden of another,
God give me love and care and strength
To help my toiling brother.

* * *

June 28 (Independence Sunday. Nature Sunday).

Topic: A Question About Our National Ills.

Hymns: O God, Beneath Thy Guiding Hand. God of Our Fathers, Known of Old. Not Alone for Mighty Empire.

Lesson: Judges 6:1-18. Text: Judges 6:13. "Oh my Lord, if the Lord be with us, why then is all this befallen us?"

The Midianites invaded Israel. To escape they made retreats in mountains, caves and strongholds. The Midianites would come and carry off all that the Israelites produced.

One day the angel of the Lord appeared to Gideon. He said, "The Lord is with thee, thou mighty man of valour."

Gideon replied, "Oh my Lord, if Jehovah is with us, why then has this calamity overtaken us? Where are all his wonderful acts of which our fathers told us, saying, Did not Jehovah bring us from Egypt? But now Jehovah hath rejected us and given us into the power of the Midianites."

Why did God reject Israel? We get the answer in verse one. "And the children of Israel did evil in the sight of the Lord."

Our beloved land has not been invaded by an enemy. But war has left its scars. Then there are other evils by which we are plagued—crime, labor tension, social strife, general unrest.

Why have these evils befallen us? Some put the blame on the government, some on capital, some on labor, some on the home, some on lax law enforcement. But the root cause is the same as in the case of Israel—we have done evil in the sight of God.

How can these evils be remedied? There are those who blame God for them and expect him to remedy them. But not so. They have been caused by humans and humans must remedy them.

In the work of regenerating America the church must lead. In one of her columns Dorothy Thompson wrote: "There are in the churches thousands of simple pastors and priests, and hundreds of distinguished intellects. And whatever their shortcomings as human individuals may be, there is no other such body of moral and intellectual leadership devoted to the maintenance and improvement of standards, and working at many points for the same end."

Rabbi Silver has given us a glowing description of what America was destined to be. "God built a continent of glory and filled it with treasures untold. . . . Then he called upon a thousand people and summoned the bravest among them. They came from the ends of the earth, each bearing a gift and a hope. . . . And out of the bounty of earth and the labor of men, out of the longings of hearts and the prayers of souls, out of the memory of ages and the hopes of the world, God fashioned a nation of love, blessed it with a purpose sublime, and called it America." That is idealistic, but it is the goal toward which we must strive.

Book Reviews

(From page 84)

of a granddaughter. Her interpretation of the life of a woman busy with a family makes one see the sacramental living that can be in a home. Other months tell of retreats and summer experiences in the retreat house operated by the movement as well as incidents at the house on Mott Street.

Here is true Christian social action undergirded by the deepest of devotional life. This should be particularly in the hands of women who wonder how to build their spiritual faith in the midst of heavy household duties.

H. W. F.

The Call to Youth by Kenneth Priebe. Augsburg Publishing House. 131 pages. $2.00.

The world is full of organizations for youth. So is the church. Each of the several organizations seeks to implant in the hearts of this younger generation some principle that will add up to their philosophy of life. The compiler of this little book, Kenneth Priebe, has selected a number of outstanding youth leaders of various Lutheran churches to present their "call to youth." Mr. Priebe was from 1946 to 1951 president of the Luther League of the American Lutheran Church.

Mr. Priebe assumes that the Christian church has always had an answer to the various problems faced by youth. Sometimes that answer has not been made clear. In these thirteen chapters the editor hopes the more important contemporary problems will be fully and clearly discussed. Beginning with chapters by O. A. Anderson, W. E. Bergstrand and Justine Bodensieck personal problems of faith are discussed. These are followed with chapters dealing with decisions concerning life work and issues which confront all youth in their late teens. Chapters nine through thirteen consider the place of youth in world affairs. The last chapter is written by Luther W. Youngdahl, former governor of Minnesota and now a district judge in Washington, D. C. He reminds youth that political interests and participation are the most vital obligations of Christian laymanship.

W. L. L.

Ich Habe Hitler Verbrannt by Erich Kempa. Kyrburg Verlag. Muenchen. 150 pages. DM. $5.90.

The personal chauffeur of Hitler, 1932-1935, tells his intimate story to the end, when he cremated the Fuehrer and his wife, after their suicides. The high point of the tragedy came in the garden of the chancellory under the explosions of Russian artillery fire.

This book, with certain others so far published, helps to weave the complete account of the months of the Dantesque disaster and deserves wide reading.

The account of Eva Braun redounds to her credit as a woman and as a woman in love who made the fate of her man her own lot.

The tale told, well told, destroys the rumors of the living Hitler, and adds to the valuable material of the history of a climactic age.

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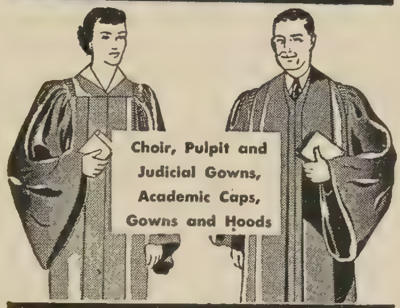
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HANDBOOK OF DEDICATIONS

In an effort to conserve space the services in this department have been spread through the issue. See table of contents for page numbers.

THE DEDICATION OF FLAGS*

Presentation of the Flags

I present to the Evangelical Congregational Church,
The Christian Flag and
The American Flag.

Acceptance of the Flags

As pastor, on behalf of the congregation, I accept these flags to their sacred and patriotic use.

The Dedication of the Flags

MINISTER: To the glory of God and our spiritual enrichment,

PEOPLE: We dedicate the Christian flag.

MINISTER: As a symbol of Him, who said: Follow me,

PEOPLE: We dedicate this Christian flag.

MINISTER: That this emblem of our country may bring to our minds the watchful Providence of the God who guards his faithful people,

PEOPLE: We dedicate this American flag.

MINISTER: As a hallowed reminder of the sacrifices in loyalty of those who have faithfully served our country, and as the expression of the highest patriotism of her people,

PEOPLE: We dedicate this American flag.

The Pledge of Allegiance

I pledge allegiance to the Christian flag and to the Saviour for whose kingdom it stands; one brotherhood uniting all mankind in service and love.

I pledge my allegiance to the American flag and to the Republic for which it stands; one nation, indivisible, with liberty and justice for all.

Song

Our fathers' God, to Thee
Author of liberty,
To Thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by Thy might;
Gread God, our King. Amen.

THE DEDICATION OF CHOIR GOWNS*

MINISTER: In the interest of establishing an atmosphere that is more conducive to the worship of God,

CONGREGATION: We dedicate these choir gowns.

MINISTER: That within these walls our thoughts might be more effectively directed to God,

CONGREGATION: We dedicate these choir gowns.

MINISTER: That, in this house of praise and prayer, we might worship with a dignity that is becoming for those who call upon the Lord, our God,

CONGREGATION: We dedicate these choir gowns.

MINISTER: In recognition of the importance of music in a Christian service of worship,

CONGREGATION: We dedicate these choir gowns.

MINISTER: That, through their use, the choir might more effectively perform its ministry of music,

CONGREGATION: We dedicate these choir gowns.

MINISTER: That those who wear these garments shall be increasingly aware of the value of their function in the church, and for the kingdom,

CONGREGATION: We dedicate these choir gowns.

IN UNISON: To the glory of God, the Father, and His Son, our Lord and Saviour, Jesus Christ, and in the name of Father, Son and Holy Spirit . . . We dedicate these choir gowns. Amen.

Prayer of Dedication: The Minister.

The Doxology: Congregation.

DEDICATION OF JUNIOR CHOIR ROBES*

The choir wears these special garments to signify the presence of the sacred in the church's house of worship. When you wear these robes you are casting aside any worldly and unworthy and flippant thoughts, and putting in your mind and heart the Spirit of God and the sense of his presence. These robes, then, are symbols of the way you and all others should behave in the House of God. You should talk and walk quietly; speak softly and only when necessary and only of the church and its mission; and to act with dignity.

The robes are all the same in style and color. May this remind you of your unity as a choir and as a part of the congregation of worshippers. You are not here to seek praise and glory for yourselves, or to entertain the congregation, but to join in the fellowship of others in the worship of God. In the eyes of God all are equally worthy. As a choir your purpose is to join with the rest of the congregation in worshipping God. We are all part of that congregation. The minister is a worshipper along with the rest of the congregation, leading the others in those things assigned to him by training, consecration, and tradition. The organist leads in those things assigned to him by training and tradition. The choir leads in worship through music because of its training and God given talent. These robes will help you to forget, for a time, all personal interests and desires, and keep your thoughts wholly on God.

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*As used in the Evangelical Congregational Church, McKeesport, Pennsylvania. John F. C. Green is the minister of the church.

*As used in Trinity Evangelical United Brethren Church, Mifflin, Pennsylvania. It was arranged by the minister, C. L. Leber.

*As arranged by Kenneth Earl Ballard and used in the First Congregational Church, Little Valley, New York.

These robes are colorful and attractive. May they serve as a reminder to you that Christ's way of life is colorful and attractive, the best way of life that anyone can find. Jesus was never drab nor dull in his speech nor his thoughts, nor his acts. Christianity gives to our lives a beauty and a meaning that nothing else can give.

May the color of the robes—red—be to you a remembrance of Jesus' complete and triumphant loyalty to God. So may you be loyal to God and his church. You cannot lead others in worship unless you understand and appreciate the service of worship. I admonish you, therefore, that you must become regular week-by-week worshippers of God in the church worship service, if you are to become true leaders of worship through music. You may have the notes, the rhythm, and the words; but until you have the spirit you are not a choir.

Finally, these robes represent permanence and quality. This is befitting the Christian church, which is worthy of your best efforts. But remember, also, that these robes are only made of cloth. They will not last forever. The material things never last. No church can lay up material treasures for itself. What lives forever is the spirit of love and concern and help that the people of a church show for God and the needy of the world. What will live forever is not these robes we dedicate today, but the immortal music God has given you power to send forth into the world.

Prayer of Dedication.

THE DEDICATION OF A CHANCEL WINDOW*

STATEMENT BY THE MINISTER: He shall feed His flock like a Shepherd; He shall gather the lambs in His arm and carry them in His bosom; and shall gently lead those that are with young.

HANDBOOK OF DEDICATIONS

This department has featured our July-Directory issue for many years. If you cannot find the service you need in this issue, we suggest that you look in earlier numbers. They will be found in most public libraries.

Behold the lamb of God which taketh away the sins of the world.

I am the Good Shepherd; the good shepherd giveth his life for the sheep.

MINISTER: Eternal God, who didst inspire artists of Thine ancient church and tabernacle to adorn Thy house of prayer with splendid color and rich ornament; Thou who hast created stones with fair colors such as the agate, the sapphire, the ruby and the carbuncle; who hast painted the earth with green and brown and red and all the gorgeous colors of the rainbow,

CONGREGATION: To Thee, O God, we dedicate this window.

MINISTER: To ever remind us that beauty should adorn Thy temple and that the beauty of holiness should ever adorn Thy people,

CONGREGATION: To Thee, O God, we dedicate this window.

MINISTER: To the ministry of art to the soul of man; for the inspiration of the design of this window to the intellect; and for the direction of the thoughts of the congregation in channels of Christian meditation,

CONGREGATION: We dedicate this window.

MINISTER: For the beneficent influence of the figure of Christ upon the youth of our church, and for the quiet, unobtrusive effect upon all who worship here or who pass through this Sanctuary, that little children, young people and adults may be led to accept the teachings of the Good Shepherd and become His disciples,

CONGREGATION: We dedicate this window.

MINISTER: For the creative skill of artist and craftsman, and their ability to capure in pigment and glass, in wood and stone, the eternal and the imperishable,

CONGREGATION: We give Thee thanks, O Lord.

MINISTER: For all who have labored and served and sacrificed that this window might be made possible, which in an age of moral ugliness and conflict, reminds us of all that is good and beautiful and true, and of Him who is altogether lovely and the fairest among ten thousand,

CONGREGATION: O Lord our God, accept our thanks.

MINISTER: To the glory of God the Father, to the service of Jesus Christ and His church, and to the quickening influence and guidance of

---

*As used in Bethany Presbyterian Church, Flint, Michigan. Arranged by the minister, E. G. Black.

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His Holy Spirit, who ever seeks to dwell in the temple of men's hearts and lives,

CONGREGATION: We dedicate this window, in the name of the Father, Son and Holy Ghost. Amen.

PRAYER OF DEDICATION IN UNISON: O Thou who art the Creator of all things and all men, we thank Thee for the genius of men, for the spirit of sacrifice, for the love of the beautiful in men's souls which they have transferred to this Thy Sanctuary. May we ever find here that uplift of spirit and that renewed faith which will bring forth fruit with patience and with love, to the glory of Jesus Christ our Lord. Amen.

DEDICATION OF MEMORIALS*

MINISTER: For as much as there has been presented to this church in memory of Mr. and Mrs. Edward Aderhold these memorials to be dedicated to the glory and praise of God, we do accept these gifts as a sacred trust and shall guard them reverently, in honor of the lives in whose memory they are given. It is fitting and proper that we should thus remember our friends and honor our God,

PEOPLE: Blessed be the name of the Lord, from this time forth and for evermore.

MINISTER: It was Christ our Lord who instituted the sacrament of baptism and gave the command to teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. It is for this purpose that we dedicate the baptismal font,

PEOPLE: Bless the Lord, O my soul; and all that is within me, bless His holy name.

MINISTER: The communion table is none other than the table of our Lord. It should bring to our minds—"eat"; "drink"; "this do in remembrance of me,"

PEOPLE: Bless the Lord, O my soul, and forget not all His benefits.

MINISTER: The rich colors and symbolism of the paraments are constant reminders of great truths and doctrines and add beauty and dignity to the services of the church,

PEOPLE: Let the beauty of the Lord our God be upon us.

MINISTER: Vases are provided so that flowers may be placed on the communion table not as a matter of mere ornaments, but to the glory of God as an expression of devotion, and that the Sanctuary may be beautified,

---

*This service was used in the Evangelical United Brethren Church, Warrensville, Pennsylvania. It was arranged by the minister, Carl V. Bretz. Memorials received included baptismal font, communion table, parements, vases, candlesticks and cross.

PEOPLE: O all ye green things upon the earth bless ye the Lord; praise Him and magnify Him forever.

MINISTER: Jesus is the true light which lighteth every man. As we see the candlesticks holding aloft the lighted candles, we are reminded that Jesus said, "I am the light of the world,"

PEOPLE: How excellent is Thy loving kindness, O God! . . . For with Thee is the fountain of life; in Thy light shall we see light.

MINISTER: But God forbid that I should glory, save in the cross of our Lord Jesus Christ. "The cross to the earliest members of the church represented their Master, who was all in all to them . . . it represented all the faith . . . the person of Christ, His death for man, and the life and death of man in Christ,"

PEOPLE: Blessing, and glory, and wisdom, and thanksgiving and honor, and power, and might be unto our God forever and ever. Amen.

Prayer.

BLESS THIS HOUSE*

Why should a home not be dedicated? Dedications are proper. We dedicate school, churches, municipal buildings, colleges, bridges, and almost every kind of structure imaginable. We would agree that a dedication service in which some mention is made of the intended purpose of the building or object being dedicated is a most wholesome procedure.

A home surely has a definite purpose in the world and in the lives of the people of the world. In our times, when so many things happen to our homes, so many assaults are made against the life of the home from its very beginning, it might help, to dedicate our homes as we take up residence in them.

We are not likely pioneers in this enterprise, but here at Saint Paul's Evangelical United Brethren Church in Canton, Ohio, we are following the practice. It began in a class of young married people. The pastor merely made the suggestion to the class one Sunday morning and soon thereafter began to get invitations for the dedication service.

The procedure is very simple. Many of our young people are either buying or building their own homes. When they move into their new place of dwelling, one of the first things they do is to have the home dedicated. The service is brief and simple. Most of the time, those participating in the service are the members of the Sunday school class to which the young home owners belong. Others are welcomed. The pastor leads the service which follows:

General statement by the leader, dealing with the young home owners and their relationship to the community and the church.

Poem: "It Takes a Heap O' Livin'"

Edgar A. Guest.

LEADER: To the honor and reverence of Almighty God, who, through His infinite wisdom and love brought together these young people under the bonds of holy matrimony and has blest their union,

PEOPLE: We dedicate this house.

LEADER: To the wholesomeness of good fellowship with this community, and good neighborliness with all who live within the community which surrounds these walls, that all may find and give blessings to one another,

PEOPLE: We dedicate this house.

LEADER: To the good health and happiness, comfort and well-being; to the relaxation of wearied spirit; to the restorative rest of tired flesh after honest toil when day is done; to the safety and security of all who shall henceforth be blest by the shelter of this roof and these walls,

PEOPLE: We dedicate this house.

LEADER: To the reverence of all things good, true and wholesome; to the beauty of simple, good and useful living, good deeds, good thoughts, kind ministeries of hands and heart,

PEOPLE: We dedicate this house.

LEADER: To peace within, to the joy and gladness of all who may find their abode here, to the sweetness of sympathy and care, to the healing of understanding, to the refreshing of happy minds in harmonious living with one another,

PEOPLE: We dedicate this house.

LEADER: To the bonds of Christian fellowship with other like-minded worshippers, to the propagation of our Lord's will through the good fellowship of believers, to the loyal support of His kingdom through reverence to all things holy, especially for the life and rights of our fellowmen, to the promotion of the cause of justice, truth, love, peace, good will on earth, by the means of consecrating self and all possessions to God's direction,

PEOPLE: We dedicate this house.

LEADER: To the end that all who share the hospitality of these walls, and these rooms may grow in mind, spirit, joy and happiness, that the overflow of their abundance may bless and help all who come near, and to the end that all who share the warmth and glow of the within may find courage, trust,

---

*As arranged by Dennis W. Foreman and used in St. Paul's Evangelical and Reformed Church Canton, Ohio.

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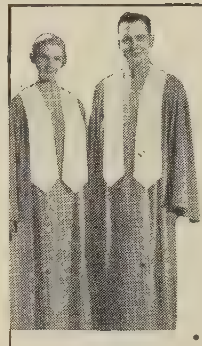

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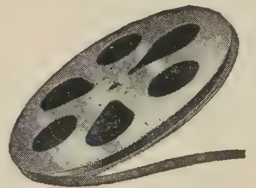

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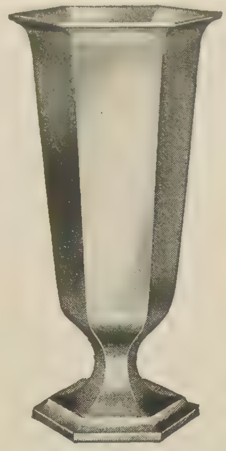

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confidence and faith to bravely meet each tomorrow unafraid,

PEOPLE: We dedicate this house.

SOLO: Bless This House.

The solo is usually followed by a prayer of dedication by the leader, and this followed by the company present praying the Lord's Prayer together while all stand in a circle with hands joined.

This is not suggested as an ideal dedication, but only to serve as a model. Many types of variations might be employed. Some such means of dedicating our homes and stating their purposes might be a means of helping to make them more secure.

A LITANY FOR THE FIRST SERVICE IN A NEW CHANCEL*

Introduction: The litany prayer fitted into a larger program which was arranged by Pastor Wold. The processional hymn was "Open Now the Gates of Beauty," which is given below. The pastor, acolytes and choir stopped in the aisle facing the altar. There the special responses were read and the prayer which follows offered. Following the litany the procession remained in the aisle and sang with the congregation the first verse of "We Love Thy Place O God." As the second verse was started the processional proceeded to the altar and the candles were lit. With the third verse all took their respective places in the program of worship. The hymns will be found in many Lutheran hymns. For others who might want to use them we are appending the words of the verses used, together with the meter. The responsory reading was arranged from Psalms 43, 24, 100, 118 and 122.

OPEN NOW THE GATES OF BEAUTY

(87, 87, 77)

Open now the gates of beauty,
Zion, let me enter there,
Where my soul, in joyful duty,
Waits for Him who answers prayer;
O how blessed is this place,
Filled with solace, light, and grace.

Lord, my God, I come before Thee,
Do not hide Thy face from me;
Where we find Thee and adore Thee
There a heaven on earth must be;
To my heart, O enter Thou,
Let it be Thy temple now.

WE LOVE THY PLACE O GOD

(67, 67, 66, 66)

We love Thy place, O God,
Wherein Thine honor dwelleth;
The joy of Thine abode
All earthly joy excelleth;
It is the house of prayer,
Wherein Thy servants meet;
And Thou, O Lord, art There
Thy chosen flock to greet.

We love Thine ALTAR, Lord;
Oh what on earth is dearer?
For there, in faith adored,
We draw Thy presence nearer;
We love the word of life,
The word that tells of peace,
Of comfort in the strife,
And joys that never cease.

We love TO SING below
For mercies freely given;
But most we long to know
The triumph song of heaven.
Lord Jesus, give us grace
On earth to love Thee more,
In heaven to see Thy face,
And with Thy saints adore.

THE PRAYER

PASTOR: To Thine altar, O merciful God, help us to carry our sacrifices of hearts broken by sin and frailty and helplessness; and our spirits bended and contrite in their hunger for Thee. Permit the refreshing fountain of forgiveness and strength and comfort that flows from the Fountainhead of Thy altar, Jesus Christ, overflow upon each soul that comes to this church to be touched by Thee,

CONGREGATION: Grant us, good Lord.

PASTOR: Stir us to follow Jesus, the light of the world, Who at this altar lights the candles of our lives to shine through the darkness of sin, and to brighten the corners of gloom in a world of deep shadows,

CONGREGATION: We beseech Thee to hear us, Lord God.

PASTOR: Strengthen us to carry the banner of the cross higher than the flags of false gods are carried by their disciples,

CONGREGATION: O Christ, strengthen us.

PASTOR: Ascend the throne of our hearts. Be king, ruler, defender of our lives through the blessing of communion with Thee and communion and fellowship with one another in the Holy Spirit,

CONGREGATION: We beseech Thee to hear us, good Lord.

PASTOR: Put a song in our hearts from this church, that we might be lifted up to praise Thee and draw many unto Thee,

CONGREGATION: We beseech Thee to stir us, good Lord.

PASTOR: Sanctify our souls to be willing to lay upon Thy altar, a measure of that with which you have entrusted us, that Thy kingdom may come—to us, our children and to the widespread part of a world waiting for Thy Gospel,

CONGREGATION: Lord, grant us Thy peace.

---

*Arranged by Orville W. Wold and used in the United Lutheran Church, Red Wing, New Jersey.

THE DEDICATION OF A FUNERAL HOME*

Litany Prayer

LEADER: O Lord our God, behold us as we gather here today to set apart and to dedicate this chapel to Thy glory and for its appointed purpose. Here may the reading of Thy Word shed light on darkened pathways and bring strength and comfort to troubled souls. Here may the promises of Thy Word be richly fulfilled in believing and expectant hearts,

RESPONSE: Grant this, we pray Thee, O God.

LEADER: Here may the Christian message in sacred song fortify human hearts, giving the assurance that Thou art the God who alone givest songs in the night, and the confidence that while darkness may endure for a night, joy cometh in the morning, and the conviction that all things work together for good to them that love Thee,

RESPONSE: Grant this in Thy goodness, O God.

LEADER: Here may the light of faith and hope and love so shine that sadness may vanish away, and men and women may go out from this place giving thanks to God who giveth us the victory through Jesus Christ our Lord,

RESPONSE: Grant this in Thy love and mercy, O God.

LEADER: Here may the peace of God which passeth all understanding so enter and take possession of every needy heart that they may go on their way with new faith and courage, until the day dawn and shadows flee away,

RESPONSE: Hear our prayers and answer them, O most merciful Father, for Jesus Christ's sake. Amen.

The Dedication

LEADER: To the glory of God, and for the ministry of comfort,

RESPONSE: We dedicate this chapel, O God.

LEADER: For the reading of the Scriptures that bring life and immortality to light through the Gospel,

RESPONSE: We dedicate this chapel, O God.

LEADER: As a place where a last tribute of love and respect may be paid to those, who having completed their earthly pilgrimage, have passed on to the higher life,

RESPONSE: We dedicate this chapel, O God.

LEADER: That faith may be strengthened in the hour of loss: that hope may be kept alive in hour of testing: that love may be assured that nothing can separate us from Thy love as it is found in Jesus Christ our Lord,

RESPONSE: We dedicate this chapel, O God.

LEADER: Hear our prayers, O God, and in Thy great mercy answer us, not according to our deserving, but according to our need, and our desire to serve Thee by serving our fellowmen, through Jesus Christ our Lord. Amen.

---

*This service was conducted by Moir J. Water, First United Church, Victoria, British Columbia, Canada. It was dedicated at the McCall Brothers Funeral Parlor of that city.

DEDICATION OF A PARSONAGE*

Doxology____________The Congregation

Recognition

MINISTER: "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in."

We recognize Christ as the head of this house, its Guest and also its Lord.

Musical Number: Selected

Responsive Reading: "The Household of Faith"—District Superintendent

LEADER: Ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God,

PEOPLE: Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief cornerstone.

LEADER: In whom each several buildings fitly framed together, groweth into a holy temple in the Lord,

PEOPLE: In whom ye also are builded together for a habitation of God in the Spirit.

LEADER: I therefore beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long suffering, forbearing one another in love,

PEOPLE: Giving diligence to keep the unity of the Spirit in the bond of peace.

LEADER: Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man,

PEOPLE: Unto the measure of the stature of the fullness of Christ.

LEADER: That we be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error,

PEOPLE: But speaking truth in love, may grow up in all things unto Him, Who is the head, even Christ.

Presentation of Keys of Parsonage to the Minister by President of the Board of Trustees

Minister's Response: The Pastor

Poem: "A New House"—Isabelle Bryans Longfellow

Solo: "Bless This House"—Brahe

DECLARATION

HUSBAND: We who make up this family believe that God has brought us

---

*As used in the Methodist Church, Dayton, Iowa. M. E. Dorr, Minister.

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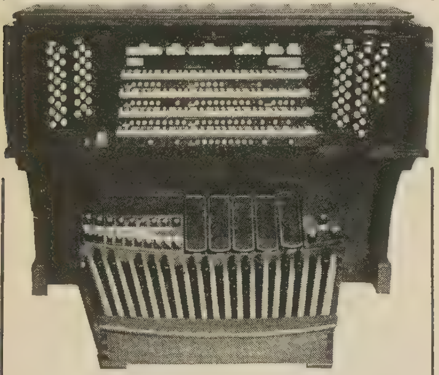

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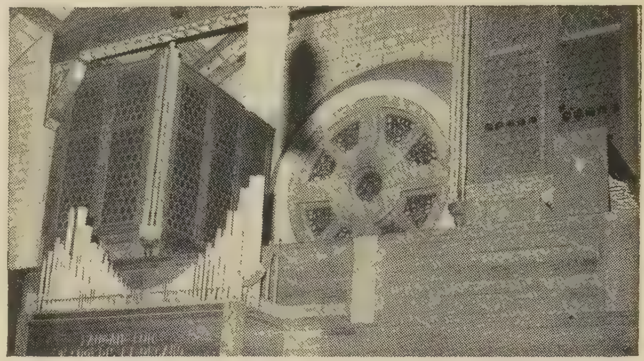

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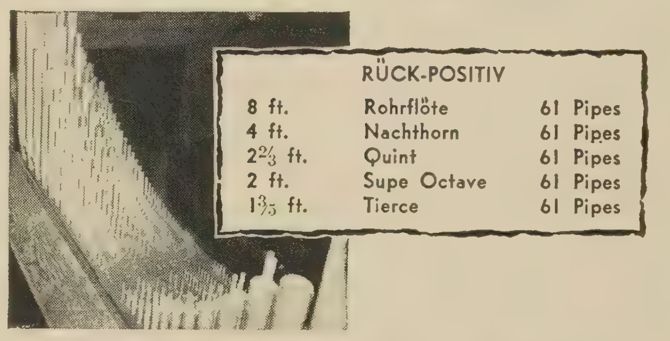

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together and that He is our Helper.

WIFE: We agree to work and pray that this home may be a source of strength and a place of warmth and fellowship to all who come into it.

Dedication and Candle-Lighting Litany

MEMBER OF SUNDAY SCHOOL: We dedicate this home to love and understanding. May its joys and sorrows be shared and the individuality of each member appreciated. We light a candle to

FAMILY LOVE

PEOPLE: With the help of God and our cooperation we dedicate this home to family love.

CHILD: We dedicate this home to work and leisure. May it have gaiety and high fellowship, with kindness in its voices and laughter within its walls. We light a candle to

HAPPINESS

PEOPLE: With the help of God and our cooperation we dedicate this home to happiness.

CHAIRMAN, BUILDING COMMITTEE: We dedicate this home to a friendly life. May its doors open in hospitality and its windows toward other homes. We light a candle to

FRIENDSHIP

PEOPLE: With the help of God and our cooperation we dedicate this home to friendship.

MEMBER, Women's Society Parsonage Committee: We dedicate this home to cooperation. May its duties be performed in love, its furnishings bear witness that the work of others minister to our comfort and its table remind us that God works with us for the supply of our daily needs. We light a candle to

COOPERATION

PEOPLE: With the help of God we dedicate this home in the spirit of cooperation.

MEMBER, Youth Fellowship: We dedicate this home to the appreciation of all things true and good. May the books bring wisdom, the pictures symbolize things beautiful, and the music bring joy and inspiration. We light a candle to

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PEOPLE: With the help of God we dedicate this home in the spirit of appreciation.

MINISTER: We dedicate our time and talents to live for one another, to serve our generation and to help build a world in which every family may have a home of comfort and fellowship. We light a candle to

CHRISTIAN SERVICE

PEOPLE: With the help of God and our cooperation we dedicate this home to Christian service.

MINISTER'S WIFE: We dedicate this home as a unit in the church universal, an instrument of the kingdom of God, a place for worship and Christian training and a threshold to the life eternal. We light a candle to

SPIRITUAL ENRICHMENT

PEOPLE: With the help of God and our cooperation we dedicate this home to spiritual enrichment.

HYMN: "Blest Be the Tie That Binds"

DEDICATORY Prayer and Benediction.

THE DEDICATION OF AN ORGAN*

MINISTER: That the ministry of music in this church may be to the glory of God, let us dedicate this organ.

PEOPLE: To the glory of God, the Father Almighty, that we may more worthily worship Him, we dedicate this organ.

MINISTER: To the praise of Jesus Christ, the Saviour of Mankind, at whose birth the angels sang, that our joy in him may find more worthy expression, we dedicate this organ.

PEOPLE: And to the Holy Spirit, in whose fellowship the discords of life are lost in the glorious harmony of God, we dedicate this organ.

MINISTER: To the Church of Jesus Christ and its mission in the world; the comforting of the sorrowful, the strengthening of the weak, the cheering of the weary, the curing of sin-sick souls, the swelling of the chorus of praise, we dedicate this organ.

PEOPLE: To the cause of greater religious fervor, and a deeper appreciation of the sacred hymns that are ours, the profound expressions of God-inspired souls, we dedicate this organ.

ALL: Here in Thy holy presence, O God, surrounded by so great a cloud of witnesses of all the ages, grateful for our lofty inheritance, and conscious of the sacrifices of those who have gone before, we do now dedicate ourselves and this organ to Thy service, and to the service of mankind, in the name and spirit of Jesus Christ our Lord.

Hymnal Prayer: All singing. Tune, "All Saints, New" (People standing).

Great God, to Thee we consecrate our
voices and our skill;
We bid the pealing organ wait to
speak alone Thy will.
Lord, while the music round us floats,
may earth-born passions die.
O grant its rich and swelling notes
may lift our souls on high!
Amen

---

*As arranged by Edward E. Chipman and used in the Chaffee Community Baptist Church, Denver, Colorado.

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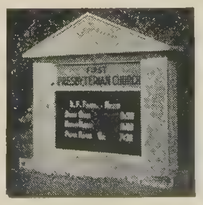
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Russell Church Supply Co.
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Augsburg Publishing House
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Pilgrim Press
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Warner Press
Westminster Press

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Gunthorps
Hauke Press
Judson Press
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Westminster Press
Woolverton Printing Co.

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Good, Inc., Carroll
Judson Press
Kaufmann, Inc., Ernst
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Glasier, Louis F.
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Goodenough & Woglom Co.
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Kaufmann, Inc., Ernst
Meierjohan-Wengler
Osborne & Co., Ltd., F.
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Nu-Art Films, Inc.
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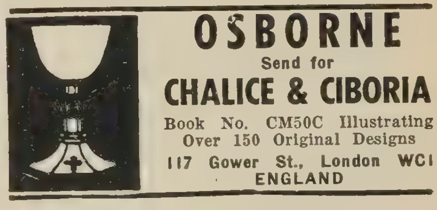
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Pike Stained Glass Studio
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Rambusch Decorating Co.
Russell Church Supply Co.
St. Joseph Art Glass Works
Santa Fe Studios of Church Art
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Winterich's

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Santa Fe Studios of Church Art

WORSHIP FOLDERS
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Church World Press, Inc.
Ecclesiastical Art Press
Good, Inc., Carroll

Literature Which Will Interest You

INCREASING CHURCH RECEIPTS

Those who have enjoyed the articles by Irving I. Katz on financing the Jewish synagogue will be interested to know that he is the author of a booklet issued by the National Association of Temple Secretaries in cooperation with the Union of American Hebrew Congregations, 828 Fifth Avenue, New York City. The title is *Dues Increase Manual for Congregations.* It is a 56-page duplicated booklet which sells for one dollar. Copies may be secured by remitting to the above address.

ARCHITECTURAL PLANNING OF AN ORGAN INSTALLATION

The Baldwin Piano Company has recently released a booklet which will be of value to architects and music and church building committees. It deals with the proper installation of an organ to get the greatest efficiency from it. While primarily concerned with the Baldwin electronic organ the discussion of location, sound chambers and other items will be of value to anyone planning the purchase and installation of an organ. A copy may be secured by writing the Baldwin Piano Company, Cincinnati 2, Ohio.

HOW TO RAISE CAPITAL FUNDS FOR CHURCHES

A newly published booklet in this field *When Your Church Needs Funds,* released by the B. H. Lawson Associates, Inc., Rockville Centre, New York. A copy of this 24-page colored brochure, with many pictures of churches will be sent without cost upon request of the publisher at the above address.

LEGISLATURE PASSES CLERGY REGISTRATION BILL

Baton Rouge, Louisiana—A bill requiring all ministers who perform marriage ceremonies to register with clerks of courts apparently will become law following passage by both houses of the state legislature.

Representative Albert Keorie of New Orleans, who introduced the bill in the House, said the state health board asked for the law because it receives over 100 marriage certificates a month with the names of the officiating clergymen illegible.—RNS

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AUGUST 3: SAMUEL, PROPHET AND JUDGE

The Church at the Center. Samuel put the temple back at the true center of Hebrew life; he brought his people to their knees, and lifted them from their knees to win their battle against the Philistines.

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AUGUST 10: THE BEGINNING OF THE KINGDOM

The Same Problem. The Christian Church faces the same problem Saul faced: surrounded by those who would destroy it, the Christian Church needs desperately to merge its forces to fight on a united front. It was not impossible for Saul and his Hebrews to achieve such unity; it is not impossible for us. On occasion, it has been done!

When young Dr. Grenfell first went to work as a missionary doctor in Labrador, he found that his services were required by people of all religious faiths — and of none. No questions

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*These illustrations, for the Uniform Lessons of the International Bible Lessons Series, are selected from "Tarbell's Teachers' Guide" for 1952, edited by Frank S. Mead, and offered here through the cooperation of the publishers, Fleming H. Revell Company.

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were ever asked; denominational affiliations meant nothing in the face of human pain. One night a Roman Catholic sailor was brought to him; a glance at the man's leg convinced Dr. Grenfell that it had to come off, and the amputation was performed. While his patient was recovering, the doctor wrote to an American Congregational magazine, asking for a wooden leg. His patient couldn't afford to buy one, so it would have to be donated. It was donated — in a very roundabout way. A Baptist woman who happened to read the notice in the Congregational paper had just lost her crippled (Methodist) husband; she sent his wooden leg to the Labrador sailor. Some time later, Dr. Grenfell said: "So the Methodist leg, given by a Baptist woman in answer to a Congregational appeal on behalf of a Roman Catholic, is now being used as a perfectly satisfactory interdenominational understanding."

We are as foolish as the tribes of old Israel, divided into our competing sects and struggling against one another while the larger fight on the sin of the world is neglected! And how unconquerable do we find the weapons in our Christian arsenal, once we bring them all together! They are faith, hope and charity — and "nothing" has ever stood against them!

AUGUST 17: THE TRAGEDY OF SAUL

The Green-eyed God. Jealousy has been called "the green-eyed god." God, demon or human frailty, it was certainly jealousy of David that eventually brought Saul down in ruin; call it by whatever name you choose, jealousy is still a great destroyer of men.

"Oscar Wilde once told the story of a hermit who was so holy that the evil spirits which had been sent to tempt him were discouraged. When they tried the passions of the body, they failed completely. The assault of doubt did not disturb his faith. Everything seemed quite futile as a means of defeating this loyal devotee of Christ. That is, until Satan himself took over. With scorn on his lips, he said to the evil spirits: 'Your methods are crude. Permit me one moment.' So he visited the hermit, and opened the conversation with these words: 'Have you heard the good news? Your brother has been made Bishop of Alexandria!' It was too much for the hermit; jealousy at last swept over him like a mighty flood." (Source unknown.)

From the moment when Saul began "eyeing" David, he never knew a moment's serenity or peace.

(Turn to page 119)

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If your new church is going to use some marble you will be interested to know that a very good quality of marble, quarried in Israel is available for its use. From the quarries at Nazareth, Jerusalem, Mount Carmel and Mount Gilboa, comes this product. It is the same kind of marble which was used in King Solomon's Temple. It is produced by Christian Arabs living in the Jewish democracy. Prices are comparable with that of marble of similar quality from any part of the world. If you are interested in using a small or large amount of marble ask us about New Product No. 7521.

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Illustrations for Your Sunday School Lesson

(From page 118)

AUGUST 24: DAVID BECOMES KING

Getting Ready for It. David was thirty-seven years old when he became king. What had he been doing all across those years? Nothing but getting ready for it!

Someone once said to Paderewski that it must be wonderful to be a genius; he replied, sadly, "Madame, for thirty years before I was recognized as a genius I was a drudge." Exactly so! We envy the quick, sure, inspired hand of the surgeon; how many years of training and study lie back of all that! We envy the concert violinist; Yehudi Menuhin practices ten hours a day! Bobby Jones was a great golfer; when he missed a shot, he would take fifty golf balls out to a practice green, and spend the whole day practicing that one shot. Jesus preached for only three years; He had been getting ready for thirty! Luck has little to do with the making of a genius or a saint; it is largely a matter of discipline.

One wise critic of the modern religious scene has put his finger on it when he says, "We used to rise from hard, crude benches and sing 'Praise God from Whom All Blessings Flow'; now we sit on cushioned pews while the choir sings 'Art Thou Weary, Art Thou Languid?'" The career of David emphasized not cushions, but caves. It was his rough and rugged training that gave him the stature of a king.

AUGUST 31: THE REIGN OF DAVID

The Cross Behind the Door? In the conviction that God led the way for him, David created one of the most amazing and influential nations of history. Saul lacked that conviction, and so he failed and fell. Would you say that the reason most of earth's kings have been little men is that they never reached the spiritual stature of David—that they lacked his great conviction, in trying to create triumph without God as their standard bearer?

S. Baring-Gould, author of "Onward, Christian Soldiers," was told by a bishop in London that he was wrong in putting into that hymn the line, "With the Cross of Jesus going on before." It reminded the bishop of the Roman Catholic practice of carrying crosses in processionals! The author of the great hymn smiled and said, "All right, bishop, we'll take the line out. Suppose we say, instead, 'With the Cross of Jesus left behind the door!'" The bishop surrendered, and the great line is still in the hymn.

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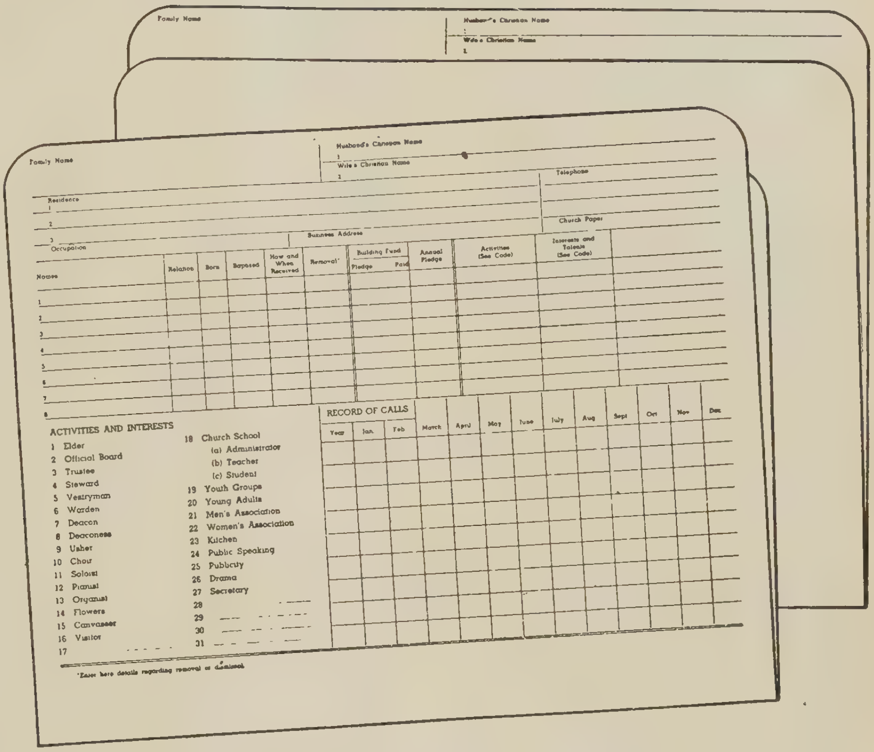

Family Name

Husband's Christian Name
1

Wife's Christian Name
1

Telephone

Residence
1
2
3

Church Paper

Occupation

Business Address

Names	Relation	Born	Baptised	How and When Received	Removal*	Building Fund Pledge	Building Fund Paid	Annual Pledge	Activities (See Code)	Interests and Talents (See Code)
1										
2										
3										
4										
5										
6										
7										
8										

ACTIVITIES AND INTERESTS

1 Elder
2 Official Board
3 Trustee
4 Steward
5 Vestryman
6 Warden
7 Deacon
8 Deaconess
9 Usher
10 Choir
11 Soloist
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Year	Jan.	Feb	March	April	May	June	July	Aug	Sept	Oct	Nov	Dec

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	DATA on the CHURCH			DATA on the BUILDING FUND			
	1	2	3	4	5	6	7
CHURCH	MEMBERSHIP	Budget Givers	Last Annual Budget	W/O Bldg. Fund Objective	Amt. Raised for Bldg. Fd.	Bldg. Fd. Pledges	Bldg. Fd. Canvass Cost
"A"	3500	642	$85,000	$300,000	**$313,000**	676	$11,662
"B"	754	371	30,000	150,000	**154,000**	410	6,216
"C"	872	190	22,000	100,000	**112,000**	267	5,406
"D"	1003	350	80,000	250,000	**255,000**	431	11,500
"E"	1612	583	33,000	175,000	**177,000**	558	8,400
"F"	1180	138	32,000	75,000	**116,000**	258	4,568
"G"	285	150	24,000	100,000	**113,000**	176	5,300
"H"	700	250	16,000	75,000	**93,000**	244	4,267
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